

LINGUISTIC SURVEY OF INDIA.



COLLECTED AND EDITED BY

G. A. GRIBERSON, C.L.E., Ph.D., D.Litt., I.C.S.



VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART II.

SPECIMENS OF THE

BIHARI AND ORIYA LANGUAGES.

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LANGUAGES.

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Example 1
Definition of the matrix square root,
1. matrix square

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- " II. Môn-Khmer and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
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- " IV. Dravidian-Munda languages.
- " V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - " II. Bihari and Oriya.
- " VI. Indo-Aryan languages, Middle group (Eastern Hindi).
- " VII. Indo-Aryan languages, Southern group (Madhyati).
- " VIII. Indo-Aryan languages, North-Western group (Shikhi, Lahndi, Kachchhi, and the 'Non-Sanskritic' languages).
- " IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindi and Panjabi.
 - " II. Rajasthan and Gujjarati.
 - " III. Hindustani languages.
- " X. Khasian family.
- " XI. "Gipsy" languages and supplement.



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LINGUISTIC SURVEY OF INDIA

SYSTEM OF TRANSLITERATION ADOPTED

A. For the Taxes-except alcohol, and others related to it—

[illegible]

Phonetic (3) is represented by *h*, thus *happ*; Frenchish. *henn* (4) is represented by *h*, thus *henn* *henn*, *henn*. In Bengali and some other languages it is pronounced *ag*, and is then written *ag*; thus *henn* *henn*. *henn* or *henn*-like is represented by the sign " over the letter *h*, thus *henn*.

It—For the Arctic climate, we moved to Finland!

[illegible]

Tarsus is represented by α , thus $\frac{1}{2} \alpha$ femur. *Alpida magna* is represented by β —then, $\frac{1}{2} \beta$ distal.

In the Arabic character, a final silent *h* is not transcribed,—thus *ah* is *ah*. When pronounced, it is written,—thus *ah* is *ah*.

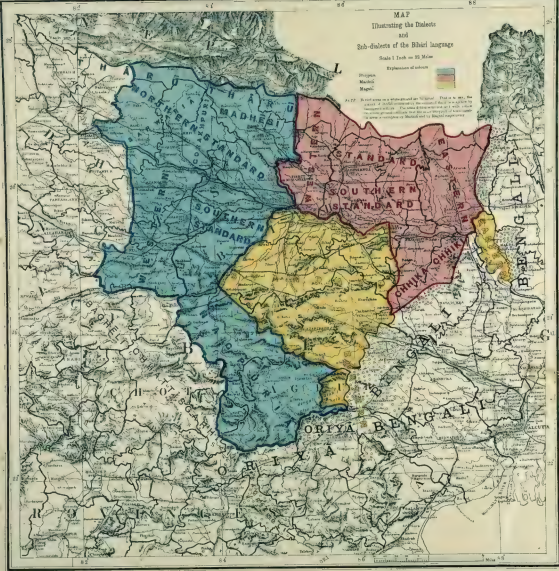
Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, we see, not *bea*. When not pronounced in the middle of a word or only slightly pronounced in the middle as at the end of a word, they are written in small characters above the line. Thus (Hindi) *ṛṣi* *ṛṣiḥ*, pronounced *ṛṣiḥ*; (Kannada) *ṛṣi*; *ṛṣi*; *ṛṣi* *ṛṣi*, pronounced *ṛṣi* (*ṛṣi*) *ṛṣi* *ṛṣi*.

MAP
Illustrating the Dialects
and
Sub-dialects of the Bhoiri language

Scale 1 Inch = 50 Miles

Explanation of colors
Orange
Yellow
Green

As the Bhoiri language is a transitional one, it is not possible to draw a line between it and the languages of the North and South. The area of transition is shown by a yellow color, and the area of transition is shown by a green color.



BĪHĀRĪ.

BĪHĀRĪ means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but

Where spoken.

It is fully called by the above name; but not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, BĪhārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Gujāh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 80,000 square miles, and is the language of 34,000,000 people. It extends from the lower ranges of the Himalayas on the North to Naghābhum on the South, and from Mānabhum on the South-east to Barhī on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

BĪhārī is bounded on the North by the Tibeto-Burman languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and

Language boundaries.

on the West by the Chhattisgarhī, Baghelī, and Awadhī dialects of Eastern Hindi. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

BĪhārī has hitherto been classed as belonging to the Mallāh Group of these vernaculars, being thus brought into close relationship with

Its Classification.

Eastern Hindi, Baghelī, and Chhattisgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of BĪhārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhī Prakrit, and has so much in common with them in its inflectional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the

BĪhārī compared with Bengali.

grammar of BĪhārī and of Bengali, its neighbour to the East. BĪhārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the BĪhārī tract, and which is therefore next near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindi.

In regard to pronunciation, BĪhārī occupies a middle place between Bengali and Eastern Hindi. Nothing is so characteristic of Bengali

Pronunciation.

as its pronunciation of the vowels and of the consonant *a*. The *a* is sounded like the *e* in the English word *set*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Marāṭhī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindostān. It is something between the *a* in *ask* and the *a* in *ash*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihār,—Bhaṭṭarī. As regards the letter *ś*, the ancient Māgadhī was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *ś*, and substituted for it a. Here Bengali and Eastern Hindi exactly represent the ancient state of affairs. The Bengalis, like the sons of Gāndhār, say ‘*śhishaksh*,’ while the inhabitants of Hindostān, like the Ephesians, can only say ‘*shishakh*.’ Here Bihār has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *a* into *ā*; but this is only true of the Standard form of speech. The line of distinction between the *a*-sound and the *ā*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it merges with Bihārī, in Faṃsā and Mālib, follows the Bihārī custom, and cannot pronounce *ā*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Marāṭhī alphabet is nearly the same as that in use, at the present day, in Bengali.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindi the idea contained in the English words ‘of a horse,’ we first take the word *ghōṛā*, meaning ‘a horse.’ We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛā*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *ka*, and obtain *ghōṛā-ka*, of a horse. In Hindi, the oblique form of the base frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ā*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *ā*, *ī*, and *ū*. Save in a few exceptional cases, it ends in *ā*, not *ī*. Examples are *hātī-ā-ka*, to me; *dehāt-ā-ka*, from me; *paṭī-ā-ka*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *amā-ā*, to me; *dehāt-ā-ka*, of me. So in Hindi, the oblique form of the genitive postposition is *ka*, but in Bhaṭṭarī, the only dialect of Bihārī in which it has an oblique form, it is *khā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindi. Thus *kaṭhā-ka*, of us, oblique form, *kaṭhā-ka*, used to mean ‘we.’ So also in Marāṭhī, we have *am-ā-ka*, of us, and the nominative plural *am-ā-ka*. We then see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindi.

In the matter of postpositions, Bihār takes a middle course. It has the same postpositions for the Dative-Accusative, as, as Bengali. For most of the other cases the postpositions, such as *at*, *in*, are more closely connected with Eastern Hindi.

As regards *adjectives*, the distinction of gender is very slightly observed in Bihār and Bengali, while it is always remembered in the West.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihār has three auxiliary verbs, two of which are found in Bengali and not in Hindi.

The Bihār for 'I am acting' is *dehānt-ehāi*, and in Bengali, the same phrase is translated *dehānt-ehāi*. In one dialect of Bihār, the word for 'I am' is *lēl*, and in Bengali it may be *lēl*. In Bihār and Bengali, the sign of the future tense is the letter *ā*. Thus, Bihār *dehānt-ehā*, Bengali *dehānt-ehā*, I shall see. In Hindi, it is formed in an altogether different way, so in the same two languages the sign of the Past tense is *ā*. Thus, Bihār *dehānt-ehānt*, he saw, Bengali, *dehānt-ehānt*.

Both in Bihār and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in evidence, but their forms are used to show respect or the means, instead of the distinction between plural and singular. In Hindi, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihār and Bengali, this distinction has long since been obliterated, and as far as outward appearance goes, all verbs, both intransitive and transitive, are conjugated actively. For 'I struck,' we have the Bihār form *chā-tilā*, and the Bengali *chā-tilānt*, just as for 'I went,' we have *chā-geṭā*, and *chā-geṭānt*. There is a further point in this connection which will not be critical to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *geṭā* for 'he went,' but 'chā-tilā' for 'he struck.' The same distinction is observed in Bihār, where 'he went' is *geṭā*, and 'he struck' is *chā-tilānt*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindi.

To sum up,—We observe that, taking grammatical forms as the test, Bihār occupies a position intermediate between Bengali and Eastern Hindi. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindi, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindi, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihār and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Median Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihār has three main dialects, Mithilī or Tirhutī, Magadh, and Bhojpuri. Each

Dialect.

of these has several sub-dialects. The three dialects fall naturally into two groups, viz., Mithilī and Magadh on the

one hand, and Bhojpuri on the other. The speakers are also separated by ethnic

population, but Magahi and Maithili, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpuri. Magahi, indeed, might very easily be classed as a sub-dialect of Maithili, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpuri, on pp. 41 and 42, *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpuri has an oblique form of the positive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apan* in Maithili and Magahi, but *raisa* in Bhojpuri.

The verb substantive in Maithili is usually *chahi* or *chahī*, he is. In Magahi it is usually *hai*, and in Bhojpuri it is usually *hai*, *haye*, or *ahai*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithili *chahit-hachāī*, Magahi *chahit-hai*, Bhojpuri *chahit-hai*, he is eating. But Magahi has also a special form of the present, *son*, *delhi-hai*, he sees, and so has Bhojpuri, *dehti-hi*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithili and Magahi, but is so simple and straightforward in Bhojpuri as it is in Bengali or Hindi.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Before it is to my hose that Maithili and Magahi are the dialects of *unlucky* which have carried conservatism to the excess of unreasonableness, while Bhojpuri is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpuri are two of the great civilizers of Hindostan, the former with his pen, and the latter with his sword.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithili and Magahi on the one hand, and those who speak Bhojpuri on the other. These are great. Mithila, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brâhmanas extraordinarily devoted to the minor, minor, and common of the law. For centuries it has been a tract too proud to admit other nationalities to interfere on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its essential population. The story goes that, at the marriage of Kîrâ-chandra, the Brâhman of Mithila showed the same unyielding pride which is the characteristic of their descendants of the nineteenth century. The foreign domination has left ineffaceable marks upon the nature of the rest of the population. Mithila, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practice the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was far too long a time cockpit for contending Moudala armies, and too long subject to the best-quarters of a Moudala Province, to remember its former glories of the Hindi age. A great part of it is wild, barren, and

Ethnic differences between speakers of Bhojpuri and of the other Hindi dialects.

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindustan which illustrates the national character. It is 'Bhakar', and it has two meanings. One is 'unscrupulous, boorish,' and the other is 'an inhabitant of Magdala.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhajpur-speaking country is inhabited by a people entirely different from the others who speak Bihari dialects. They form the fighting nation of Hindustan. An alert and active nationality, with few scruples, and considerable abilities, rarely losing a fight for fighting's sake, they have spread all over Arjan India, each man ready to serve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindustani army, and, on the other hand, they took a prominent part in the mutiny of 1857. As long as an Irishman is of a stick, the long-headed, stalwart, Bhajpur, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as pulli bearers, or otherwise, as dacoits. Every Bengali Zemindar keeps a posse of these men, euphemistically termed 'darwisas,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the lawless natives of Bengal, is full of them. Such are the people who speak Bhajpur, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihari is spoken :

Number of Speakers.		dialect in the area in which Bihari is spoken :	
Mahli	" " " " " " " " " "		12,000,000
Magahi	" " " " " " " " " "		4,000,000
Bhajpur	" " " " " " " " " "		20,000,000
Total			36,000,000

For reasons which I shall explain when dealing with the Mahli dialect, vide post, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihari in those parts of India which lie outside the Bihari zone. The only exception is that we are able to estimate the number of speakers of Bihari in Assam, and in the non-Bihari speaking districts of Bengal. These figures are as follows :—

		Mahli.	Magahi.	Bhajpur.	Total.
Number of speakers in Assam,	" " " " " " " " " "	60,000	50,000	60,000	170,000
" in non-Bihari Bengal	" " " " " " " " " "	100,000	100,000	100,000	300,000
Total	" " " " " " " " " "	160,000	150,000	160,000	470,000

THE DEVANĀGARĪ ALPHABET.¹

VOWELS.

अ a	आ ā	इ i	ई ī	उ u	ऊ ū
ए e	ऐ ai	ओ o	औ au	ऋ ṛ	ॠ ṝ
ऌ ḷ	ॡ ॡ̄	अ ञ	अ ण	अ ट	अ ठ

CONSONANTS.

Gutturals	क ka	ख kha	ग ga	घ gha	ङ ga.
Palatals	च cha	छ cha	ज ja	झ zha	ञ ñ.
Cerebrals	ट ta	ठ tha	ड da	ढ dha	ण na.
Dentals	त ta	थ tha	द da	ध dha	न na.
Labials	प pa	फ fa	ब ba	भ ba	म ma.
Semi-vowels	य ya	र ra	ल la	व va.	
Sibilants	श sha	ष sha	स sa	ह ha.	

Although for the sake of completeness the vowel signs अ णि, अ णि, अ णि are included in the list of characters, they are not used at all in ordinary Hindi. They are, however, required in transcribing Sanskrit grammatical works into the Hindi language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms :—

a (not expressed), ā, i, ī, u, ū, e, ai, o, au, ṛ, ṝ, ḷ, ḹ, ॡ, ॡ̄, ञ, ण, ट, ठ, द, ध, न, म.

Thus अ ka, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ऐ ai, ओ o, औ au, ऋ ṛ, ॠ ṝ, ऌ ḷ, ॡ ॡ̄, अ ञ, अ ण, अ ट, अ ठ, अ द, अ ध, अ न, अ म.

In the following cases the combination of consonant and vowel gives rise to peculiar forms :

र r with a is written य.

र r with ā is written रा.

When one consonant follows another with no vowel between, the two are combined into one unspaced letter. In some cases the elements of the compound are easily distinguishable, as in अर ara, अर āra, and अम ama; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Bunsen's *Benarṣ Grammar* and partly on the corresponding portion of Mr. Hodge's *Hindi Grammar*.

² The signs ण, ॡ, ॡ̄, ञ, and ण are here introduced by European scholars in late years, and have been adopted, by some of the best Benarṣi Poets. These short vowels do not exist in Sanskrit, in which language the Devanāgarī alphabet was originally evolved, but do occur in the Eastern Indian languages, and hence additional signs have had to be invented for them.

one therefore never begins a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus *q̃q̃t̃ k̃ol̃t̃, q̃t̃ t̃ỹt̃*. In books edited by foreigners, *ḥamḥam* (ḥamḥam) is commonly, but incorrectly, written instead of *ḥamḥam* (ḥamḥam). It is represented in transliteration by the sign " over the nasalized vowel. Thus *ḥamḥam*, *ḥamḥam*.

anantam (अनन्तम्) ⁴, which, in strict accuracy, denotes a stronger assimilation than the above, is written, like *anantam*, over, or to the right of the preceding vowel; as, *am anant*, *am anant*. In Hindi, however, *anantam* is generally used as a short way of writing a sand when preceding another consonant of its class. Thus, *am* instead of *अमः* *anant*; *am* instead of *अमः* *anant*; *am* instead of *अमः* *anant*; *am* instead of *अमः* *anant*.

Flurry [ʃʌrɪ], meaning 'evasion of breath' indicates a weak aspiration, which has supplantingly taken the place of a tilde or *h*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written *sha*, :: e.g. in *guy daddi*, usually written and pronounced *guy dadi*, = *see a m dā + dā*; *guy dā* = *guy dā* + *hā*; *guy dā* = *guy dā* + *hā*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be noticed :—

Phon (*ffon*), 'phone' is written under a consonant, then *u*, *h*, and denotes the absence of the feature *s* by which the consonant is voiced. It is also called *h* and.

Drageah (दराह), i. indicates the elision of an initial *wa* after a final *ṛ* as *वेद्ये ३*; as, *विद्योदयः* *drisho* 'śhṛtyah, for *विद्यो वद्यतः* *drisho vadyat*. It is, therefore, analogous to the English apostrophe. The half pause, *ṛ*, is written at the end of the first line of a couplet of poetry; the full pause, *ṛ*, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalents to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol *ṛ* between two words indicates that the former of the two is repeated; as, *यद् यद्विद् यद् यद्* and *यद् यद् यद् यद्* and.

The mark = is used, like the period in English, to indicate the abbreviation of a word : as गणतन्त्र वा गणतन्त्र राज = गणतन्त्र राजराज्य *Ganatantra Raj-rajya*.

The dimensions for this unusually new design are:

男	男	男	男	女	女	女	女	女	女
王	周	高	姚	陈	孙	李	周	徐	王

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$ parts called *ans*, which are then sub-divided (*ans* of all kinds are also thus divided) —

1 seed or $\frac{1}{2}$	$\frac{1}{2}$	9 seeds	$\frac{1}{2}$
2 seeds	$\frac{1}{2}$	10 seeds	$\frac{1}{2}$
3 seeds	$\frac{1}{2}$	11 seeds	$\frac{1}{2}$
4 seeds	$\frac{1}{2}$	12 seeds	$\frac{1}{2}$
5 seeds	$\frac{1}{2}$	13 seeds	$\frac{1}{2}$
6 seeds	$\frac{1}{2}$	14 seeds	$\frac{1}{2}$
7 seeds	$\frac{1}{2}$	15 seeds	$\frac{1}{2}$
8 seeds	$\frac{1}{2}$	One rosette	1

The *Kaithi* alphabet is, properly speaking, the alphabet used by the *Khyathi* or *Khyathi* caste,—the writing caste of Northern India. While not so complete as the *Devanagari*, for some of the vowel letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the *Gujerat* coast to the river *Kash*. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in *Bihar* and *Gujerat*. In *Bihar*, it is used for teaching the lower classes, to whom a knowledge of *Devanagari* is an unnecessary luxury, the elements of a primary education. In *Gujerat*, it has been elevated to the position of a national character. The introduction of this printed character in *Gujerat* is a matter within the memory of the present generation. The oldest books published in the *Gujarati* language were printed in the *Devanagari* type.

In the following account of the *Kaithi* character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as *Bihar* is concerned, the *Kaithi* used changes slightly according to locality, and three varieties are recognised, viz., that of *Mithila*, that of *Magah*, and that used in writing *Bhojpuri*. These three are shown on the plate opposite.

KATHI OR KĀTATHI ALPHABET.

VOWELS.

अ	इ	उ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ	ॡ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ

CONSONANTS.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण	त	थ	द	ध	न
प	फ	ब	भ	म	य	र	ल	व	श
ष	स	ह	ळ	ॠ	ॡ	ॢ	ॣ	।	॥

अ, being inherent in each consonant, is only written when initial to a word or syllable; thus, we write *am*, *ga*, but *a ga*, *a la*. The other vowels, when following a consonant, are substituted for the inherent *a*, and, in this case, they take the following forms:—

अ	इ	उ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ	ॡ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

अ	इ	उ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ	ॡ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ

The vowel mark *◌* is called *apostrophe* as in Deva-nagari. It denotes the continuation of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: *am*, *va am*, *vy am*. It is used for both the *anuvāda* and the *anuvāda* of Deva-nagari. The mark *◌* is called *halant*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi; *am*, *va am* written and pronounced *ga dakh*.

I now proceed to deal with each of the three dialects separately.

MAITHILI OR TIR'HUTIYA.

Maithi शीत and *Maithi* प्रमाण-सहित।

Maithi शीत-सहित *Maithi* शीत-सहित।

Notes of Maithi, written in the Maithi script, are generally arranged in a series, and sometimes in a series of Maithi script, and in a Maithi script.

Maithi शीत-सहित *Maithi* शीत-सहित।

Maithili or Tir'hutiya is, properly speaking, the language of Maithil, or Tir'hutiya (the ancient name of Tirhut). According to the

where spoken.

Maithi-shiksha, a Sanskrit work of considerable repute is the territory which it describes, Maithil is the country bounded on the north by the Himalaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kosi.¹ It thus includes the British Districts of Champaran, Munshargarh, and Darbhanga, as well as the strip of the Nepal Terai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Munshargarh and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhajpur and not Maithili, but, with that exception, Maithili is spoken over the whole of this tract. It has also extended east of the river Kosi, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Southern Parganas.

Maithili is spoken in its greatest purity by the Brahmins of the north of the Darbhanga and Bhagalpur Districts and by those of western

their dialects.

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with many signs of the wearing away of Indianisms in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithili. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Sirpuria dialect of that language which is a harder form of speech, Bengali in the main, but containing expressions borrowed from Maithili, and written, not in the Bengali character, but in the Kaithi or Ilhar. Sirpuria will be found described on pp. 130 and 8. of Vol. v, Pt. I, under the head of Bengali. The Maithili spoken in Purnea may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by the Magahi spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhatis* or *Chhatis* *Maithi*, from its frequent use of the syllable 'chh' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Maithi* शीत-सहित *Maithi* शीत-सहित।

Maithi शीत-सहित *Maithi* शीत-सहित।

.....

Maithi शीत-सहित *Maithi* शीत-सहित।

Maithi शीत-सहित *Maithi* शीत-सहित।

The Maithili spoken in the Mungerpur District, and in a strip of country on the eastern side of Darbhanga is strongly inflected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Benares and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Mussulmans of Mithila do not all speak Maithili. In Mungerpur and Champaran, they speak an altogether different dialect, closely allied to the languages of Orissa. It is locally known as Mishal or as Musahidat, and is sometimes called Jolahi Boli, after the caste which forms one of the most numerous Mussulman tribes, according to popular opinion, of the locality. The true Jolahi Boli, however, is the language spoken by the Mussulmans of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words in its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals:—

Name of Sub-dialect.										Number of speakers.
Standard	.	.	.	.	.	.	.	.	.	1,246,850
Northern Standard	.	.	.	.	.	.	.	.	.	2,500,000
Benares	.	.	.	.	.	.	.	.	.	1,800,000 ^a
Chikhi-chikhi	.	.	.	.	.	.	.	.	.	1,750,501
Western	.	.	.	.	.	.	.	.	.	1,700,400
Jolahi	.	.	.	.	.	.	.	.	.	375,000
Total number of speakers of Maithili in Maithili-speaking districts										5,662,751

These figures do not include the speakers of Mishal in the Nepal Tera, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Mishal live outside the Maithili tract proper, as no figures are available. In the census of 1881, Maithili and the other Bihâr dialects were grouped together with the various languages of Central and Western Hindustan under the one head of 'Hindi.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people coming from each district in Bihâr, and also the total number of persons who come from all parts of India, in which, according to the Census, 'Hindi' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindi,' proportionately in these two sets of figures, and the results may be expected to represent approximately the number of people in each district of these two Provinces speaking, respectively, the language of each district of Bihâr. By totalling up the figures thus gained for the Maithili-speaking districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,000 speakers of Maithili in Burdwan,

^a Include 1,250 Thakûs of North Purnea, who apparently speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bangal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Kachhi within the Lower Provinces of Bengal, but outside the area in which Mochhi is the Foremost Language.

Place or District.	Number of Speakers.	Remarks.
Bardham	4,000	The local authorities report that there are no speakers of Mochhi in the District.
Bardham	500	
Birbhum	2,000	
Midnapore	1,000	
Hooghly	1,000	
Howrah	4,000	
Sa. Parganas	2,000	
Calcutta	24,000	
Patna	3,000	
Jaipur	500	
Masulibid	20,000	
Kishan	400	
Bhojpur	20,000	
Rajshahi	2,000	
Rangpur	1,000	
Rupa	4,000	
Pabna	1,000	
Dacryding	11,000	
Kach-Bihar (Bihar)	1,000	
Dumk	10,000	
Faridpur	1,000	
Bachangpur	1,000	
Hymen Singh	1,000	
Chingapong	1,000	
Noida	20	
Tippu	500	
Nalla	1,000	
Ganesh	100	
Puri	110	
Bahara	100	
Total	100,700	

Table showing the estimated number of speakers of Maithili within the Province of Bihar.

NAME OF DISTRICT.	Number of Speakers.	Remarks.
Cumcha Plains	21,400	
Sylhet	2,500	
Goalpara	2,700	
Kamrup	800	
Darrang	4,100	
Nampong	1,250	
Shangpur	10,000	
Saligrampur	10,000	
Waga Hills	100	
Kham and Jaintia Hills	800	
Lesser Hills	95	
Total	61,075	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three castes which occupy Bihar, the Maithili, the Magahi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuars are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Maithili in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem:—

Total number of people speaking Maithili at home, say	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces	20,000
Estimated number of people speaking Maithili in Assam	60,000
Total	10,080,000

Maithilī is the only one of the Bihār dialects which has a literary history.

For centuries the Pajpāis of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakshmi Thākūrarī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyapati Thākūra, who graced the court of Mahārāja Śīva Śakti of Bāglaṅk, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Parashu-parāśarī*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old mastersingers whose short religious poems, dealing principally with Rādhā and Kṛṣṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Bihār reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprang up, many of whom wrote in Vidyapati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaidikava songs, the *Pada-hajpara*, which is the accepted authority in Bengal, the former have been allowed in the course of generations to mix with the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-hajpara* was the only record which we had of the poet's works, but, in the year 1892, the present writer was enabled to publish, in his *Maithilī Grammar*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Pajpāis. That all the songs in this collection are genuine, is not a matter capable of proof, but there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyapati Thākūra or, as he is called in the vernacular, Bāpapaṭ Thākūra, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Unāipati, Nandipati, Moha-origaya, Rāmapati, Mātipati, Jayānanda, Chaturbhāra, Ramanātha, Jagadīva, Kōṭava, Staffajana, Chakrapāla, Hāmanātha, and Hāmanātha or, in the vernacular, Hārābhāṅk. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bāhī Jai, who died about the year 1788 A.D. He composed a *Haribhāsa*, or Pastoral Life of Kṛṣṇa, of which two copies are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. Some of them have been published.

The *Par-yātrā-kośa*, and the *Rāmapati-parāśara*, both by Vidyapati Thākūra.

The *Gaurīparāśara* by Rābhāṅk.

The *Vaid-kośa* by Hāmanātha above mentioned.

The *Prakharāṣṭa-kavya* by Vidyāsādhya above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of MAITHILI literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jit, who has shown remarkable literary powers. He has written a *MAITHI-CHHIKHI Adhyāpna*, and a translation, with an edition of the original Sanskrit text, of the *Parvato-parvāṭa* of Vidyāpati Śhāṅkara, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the *Gospel and Acts*, made into the Chhikhi-chhikhi dialect of Maithili by Father Antoine at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikhi-chhikhi talk, on p. 58 post. The only other translations with which I am acquainted are versions of the *Servant on the Mount*, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES.—

I.—**RARELY MENTIONED.**—The earliest reference which I can find to Maithili or Tihariyā is in the Preface to the *Alphabetum Broomhastense*, published in 1773, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. I, p. 11. In the list of languages mentioned on p. vii is "Tauratiana."

Colabaṛoa in his *Essays* Bony on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brahmins, and adds, "As the dialect of Maithili has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place." Since then, like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary* in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,¹ but they are there classed as some of many dialects of Hindi spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindi, whereas, as Colabaṛoa had long previously pointed out, it was much more nearly allied to Bengali than to the Hindi of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

¹ *Indian Antiquary*, Vol. V, 1874, pp. 187 and 188. Reprinted in the *Range*, Ed. 1884, p. 96.

² Note, however, that Maithili's *Lettere distinte* is written, Eds. 1840. In Vol. II, p. 284, when discussing the language of India, he says "the Maithili (sic) is almost dead Hindi."

³ *Indian Antiquary*, Vol. IX, 1874, p. 328.

⁴ *Specimens of Languages of India*, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier. Calcutta, 1874. The specimens given are headed, "Formulas of West Tribes", "Formulas of East Tribes", and "Formulas of West Tribes (Khasi)", respectively. They will be found on pp. 88 and following.

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HOOGMOED, A. F. C., and *Overzetter of the Eastern Hindi compared with the other Indian Languages*. Leiden, 1881. In this Grammar, Dr. Hoogmoed was the first to recognize Matelli as a dialect separate from Hindi. He was able to give some specimens of its grammatical forms, but no lexical materials were then available.

FRANKE, The Revd. S. H.,—*A Grammar of the Hindi Language*, in which are treated
the colloquial dialects of Hindostan, etc., with numerous philological notes. Second Edition, Revised
and Enlarged. London, 1825. (The first edition does not deal with Urdu.)

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QUESTIONS AND ANSWERS.—There are considerations attached to the United Chiropractic, above mentioned, and to the edition of Huxley's Evidence mentioned below.

HARRIS, A. F. R., and GILMAN, G. A., *A Comparative Dictionary of the Eskimo Language*. Part I. Chicago, 1933. Part II, 1935. Only two parts issued.

12. Generalization

Regarding *Filipposid*, see Hansen. *The Early Palaeozoic Fauna of Bengal, India* (Calcutta 8, 1923, p. 37), and the same authors on *The Age and Geology of Siligooda*, *ibid.* 1923, p. 235, and also, in *Bengal Magazine*, the *Siligooda* series, Vol. 10, for *Synsiphon*, 1923, pp. 15 and 16. A. J. de la Roche writes of *Filipposid* and its Contemporaries, *Indian Geology*, Vol. xiv, 1924, p. 122; *Regulier's Synopsis of Bengali Moll.* in the India Office Library, Part 15, No. 3343; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1926. Also the present writer's notes entitled *King's of India*, *Indian Geology*, Vol. xxviii, 1929, p. 37. The following names addition of the Bengali nomenclature of the past's works. *Filipposid* is the post-nom, edited by Abanindranath Chatter, Calcutta, 1931, pp. 1-2. *Filipposid*-*Palaeozoic*, Mixed with an Introduction by Abanindranath Chatter, Shree K. K. Chatter, Calcutta, 1930, pp. 1-2. *Palaeozoic Fauna of Bengal*, Part I, Mixed by Abanindranath Chatter, Calcutta, 1931, pp. 1-2. The *Palaeozoic* nomenclature is published in the second volume of the *Palaeozoic* Chatter, Calcutta, 1931, pp. 1-2.

For the benefit of those who wish to study MacCall, the following is a list of the principal works which have been published in the language:

The present writer's *Manthi Chaudhary* named other birds besides the name of Vithayal.

Originally published in Russian, edited and translated by the present writer. *Journal of the Siberian Federal University*, Vol. III, 1964, Soviet Number, no. 78 and 8.

Kantak's *Handbook, Clinical* and translated by the same. *Ibid.*, Vol. 3, 1953, pp. 122 and 31, and Vol. 10, 1954, *Special Function*, no. 1 and 2.

Journal Synonyms of the World Languages, Part 1, The Maltese Dialect. The Old Dialect, and the Old Dialect. Edited and translated by the same. *Zeitschrift für deutsche Sprachwissenschaft. Osnabrück.* Vol. 10, 1988, no. 317 and 8.

Vil'nyatskiy Perekopovskikh, Edited and translated in press and were into Russian by Olegov Zh. Dubrovskiy, Nauk Press, Saint Petersburg.

Uchida-Bitchi Hanayusa, by Chandra Jha. A version of the story of the Hanayusa in Mallick verse. Goodenot, Union Press, Inc. 1995. Pp. 1.

Table shows the various objects used in *Widda*.

[illegible]

^a The same word is not used by Kikamba in another dialect, the word it being substituted for it

No less than three different alphabets are in use in the tract in which Kaitikī is spoken. The Maithilī character proper is that used by Maithilī Brahmins, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujarat, is the Kaitikī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A form of Kaitikī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Hindi, in which this *Scriptura* has been supplied, and books are now printed in Patna in this type, so that gradually the written character is becoming more correct in this respect. The Devanagari character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Maithilī in juxtaposition. *Specimens* will subsequently be given in all three. In transcribing those in Kaitikī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel *ay* a, which is neither so broad as the *e* in *let*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant *ay* *lye*. In Bengali this is pronounced as if it were *glye*. Thus *ay* *prajye* is pronounced *pragglye*. In Maithilī it is pronounced as if it were *ajye*, and *prajye* is pronounced *prajajye*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter *ay* *ah*, when not compounded with another consonant, is pronounced as if it were *ay* *ah*. In the Kaitikī character there is even no peculiar character for *ah*, and that for *ah* is used instead. Thus the word *ay* *shahā*, *shahā*, is pronounced *shahā*, and in the Kaitikī character the word *shahā*, a field, is written *shahā*. The compound *ay* *ah* is pronounced *ah*. Thus *ay* *paah*, a flower, is pronounced *paah*. The letters *ay* *ay* and *ay* *ah* are both pronounced like the *a* in *at*. Thus *ay* *ah*, *sunāder*, is pronounced, and usually written, *sunāder*. The letter *ay* is usually reserved to represent the Persian *ā*. Thus *ay* *ay*, *sunāder* is written in Nagari *ay* and in Kaitikī as *ay*, *ay*.

As in other Hindī dialects, the vowels *e* and *a*, and the diphthongs *ay* and *ay* have each two sounds, a short and a long one. *Devanagari* writers distinguish these when writing in the Devanagari character, but no distinction is made between them in the Maithilī or in the Kaitikī characters. In transcribing the following specimens the

distinction will always be carefully shown. The following are the signs used in the Deva-nagari character, together with the signs used in transliterating them :—

Deva-nagari.		Transliteration.
Initial.	Non-initial.	
अ	ॐ	a, as in अग्नः <i>ahni</i> , अग्नः <i>ahni</i> .
ए	ॐ	ē, as in एतद् <i>etad</i> , एतद् <i>etad</i> .
ओ	ॐ	o, as in ओम् <i>om</i> , ओम् <i>om</i> .
औ	ॐ	ā, as in औम् <i>om</i> , औम् <i>om</i> .
इ	ॐ	ī, as in ईश्वरिणी <i>ishwariṇī</i> , ईश्वरिणी <i>ishwariṇī</i> .
उ	ॐ	u, as in उग्र <i>ugra</i> , उग्र <i>ugra</i> .
यौ	ॐ	ai, as in यौगिणी <i>yauṅiṇī</i> , यौगिणी <i>yauṅiṇī</i> .
यौ	ॐ	au, as in यौगिणी <i>yauṅiṇī</i> , यौगिणी <i>yauṅiṇī</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ā* is pronounced like the *a* in *manā*; *ī* as the second *e* in *pramāṇa*; *ū* as the *i* in *right*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *ē* in the French word *été*; *a* is the first *a* in the word *pramāṇa*, and is well represented by the *a* of the French word *manā*, while *i* is represented by the *i* of *ahni*. It has not the sound of the *e* in *let*. The diphthong *ai* has no good representative in English. It is almost the first *i* in *rightly*, but is pronounced still shorter; so *ai* may be approximately represented by the *ai* in *house-keeper*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Deva-nagari writing, but not in the two other alphabets of Hindia. They are as follows :—

Deva-nagari.		Transliteration.
Initial.	Non-initial.	
अ	...	a, as in अग्नि <i>agni</i> , अग्निः <i>agnihni</i> , I am dying.
अ	ॐ	ā as in अग्रिम <i>agrim</i> , अग्रिमः <i>agrimni</i> , you will see.
अ	ॐ	ā, as in अग्र <i>agra</i> , अग्रः <i>agran</i> , I shall hear.
अ	ॐ	ā, as in अग्रिम <i>agrim</i> , अग्रिमः <i>agrimni</i> , I am hearing.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *Amorica*, and that of the *a* in *hat*. The letter *d* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by *i*, thus *देवदत्त* or *देवदत्त*. This sound, it should be noted, is not nearly so marked in Maithili, as it is in *Shupari*, in which dialect it is pronounced with a distinct drawl. The letter *s* is the well-known *s* of *father*. The letter *ś* is the short sound of this. It is something like the *a* in *farther*. In Bengali it is pronounced rather *flatter*, like the *a* in *hat*, but its pronunciation in Maithi is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary *स* being usually written in its place. Sometimes, however, *स* is written for this sound, instead of *स* *ś*. Thus we have both *सपुत्र* and *सपुत्र* for *śaput*.

In Maithili, the vowels *a*, *i*, and *u* are often or pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, *ā, ī, ū*. The small *ā* only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a slight breathing where it occurs like the Hebrew *shema* *maithi*. It is found in most Indian languages. In Hindi, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word *मनस* which fully transliterated on the usual system would be written *manas*, but which is commonly transliterated *man'as* or *man'as*. Under the system adopted in this Survey it would be transcribed *man'as*. The reason which necessitates this is the requirements of other languages of India, such as Kichakhi, in which this imperfect *ā*-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithili occurs in the word *देवदत्त* *śakṣat*, to say, which is pronounced nearly, but not quite, as if it were *śakṣat*.

The small *i* and the small *u* occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words *देवदत्त* *śakṣat*, he saw, and *देवदत्त* *śakṣat*, let me see you. These imperfect vowels are frequently omitted, as in, *देवदत्त* *śakṣat*, immediately on seeing, and in *देवदत्त* *śakṣat*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word *पति* *pai*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word *पति* is pronounced *pai*, and not *pati*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, *पति* will be transliterated *pai*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindi poetry, *मनस* is pronounced *manas*, not *man'as*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dehādehā, dehādehā, dehādehā, dehādehā, dehādehā, and phāde*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such cases the accent will be indicated by a ' on the accented vowel, as in *dehā'dehā* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dehā'dehā*, not *dehādehā'd*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. If run through the whole Hindī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Todhānā* words.

Before coming to the rule itself, it should be noted that, in *Todhānā* words, the diphthongs *ē* and *ai* are always contractions of *ya a* (or *ya ā*) + *ya i* (or *ya ī*) and *ya a* (or *ya ā*) + *ya a* (or *ya ā*) respectively, and may be always, at option, written and pronounced *ya ā*, *ya ā*, *ya ā*, *ai*, or *ya ī* *ai*, and *ya ā*, *ya ā*, *ya ā*, *ai*, or *ya ī* *ai*, respectively according to their rights. Hence, in applying the Rule, *ē* and *ai* should always be counted as consisting of two syllables.

a. Whenever the vowel *ya ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to *ya ā*. Thus, the long form of *mad*, a horse, is *madāy madā* or *madāy mad*; the long form of *api*, bee, is *apiyā apiyā*; and the instrumental case of *pani* *pani*, water, is *paniyā paniyā*. This *ya ā* is often written *ya a*, so that the above words would be written *madāy madā*, *apiyā apiyā*, and *paniyā paniyā*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *a*, follows it. Thus, from *dehāyā dehā*, to learn, *dehāyā dehā*, he learned; *dehāyā dehā*, a boy, long form, *dehāyā dehā*; but from *dehāyā dehā*, to drip, *dehāyā dehā*, you will drip, in which the *ya ā* is followed by a vowel, and from *dehāyā dehā*, to drink, *dehāyā dehā*, you will drink, in which the *ya ā* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from *dehāyā dehā*, to see, *dehāyā dehā*, (I) I had seen; from *dehāyā dehā*, to sleep, *dehāyā dehā*, (I) he had slept.

d. In counting syllables for the above rules, *ē* and *ai* and *ya ā*, as already stated, count as two, thus, *dehāyā dehā*, he saw. The important vowels *ya ā* and *ya a*, at the end of a word, are not counted as syllables, nor is the silent *ya a* in the same position. Thus,

* The meaning of the words *Todhānā* and *Todhānā* will be found fully explained in the General Introduction. Strictly rigidly, *Todhānā* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Todhānā* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from English, corresponding Latin for Sanskrit, *cupere* is a loanword, while *hope* is a Todhānā. So the English *fragrant* is a loanword, but *fragrant* is a Todhānā.

आधोदि *adā'*, not अधोदि *adā'* and देवम *dēvam*, not देवम *dēvam*; but सोमनि *sōmani*, people, not सोमनि *sōmani*, because the final *ṛ* is fully pronounced in this word. On the other hand, the imperfect *ṣ*² in the middle of a word is omitted. Thus, देवमनि *dēvamni*; not देवमनि *dēvamni*.

The principal difficulty to the beginner in the study of Mal'ink, is the bewildering mass of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior or non-honorific, forms is substantiated. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Mal'ink Grammar, the following general rules are here laid down.

General Order to be observed in conducting the Health Fair

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the person of the subject and of the object (direct or remote).

When these changes were made

1. Subject non-honorable, Object non-honorable, $e.g.$, he (a slave) sees him (a slave).
2. Subject non-honorable, Object honorable, $e.g.$, he (a slave) sees him (a king).
3. Subject honorable, Object non-honorable, $e.g.$, he (a king) sees him (a slave).
4. Subject honorable, Object honorable, $e.g.$, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *sh*. Thus *deish'kinn*, he (a king) saw him (a slave) and *deish'finksh*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is *hannish*, the second person is the same as the first. Thus (Third Person) *deish'kinn*, I saw, or you saw; (Fourth form) *deish'finksh*, I saw, or you saw.

The *Rule of Dislocation* is as follows. If a verbal form ends in *ai* or *aiak*, and the object (direct or remote) is in the second person, the *ai* is changed to *ai* and the *aiak* to *aiak*. Thus, *Marta aiak-aiak matakai*, Marta beat the child; but, *Marta aiak-aiak matakai*, Marta beat you. *Oliak gait-aiak koi mait aiak*, what goods are in this cart? but, *koi'va gait-aiak koi mait aiak*, what is there in your cart (remote object). In the first person, *ai* is often split *ai'*. Thus, *aiak-aiak matakai*, I struck you.

The letter *k* may be added to any form in *ad* or *ae* without changing the meaning.
Thus, *subfœtus* or *subfœtusk*; *subfœtus* or *subfœtusk*.

Forms ending in *al* or *ail*, or *ae* or *aeal*, always belong either to the first or third forms, and are hence only used when the object is non-human.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Modified Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *at* to *an*, or by adding *h*, are omitted, to save space. These are provided for by the above general rules.

All the above English forms have an oblique form, but, as follows:—

Form.	Oblique.	
me	me ¹	None of these oblique pronouns can, of course, be regarded as a kind of secondary oblique form in, place, the propositions can be obtained. Thus, <i>himself</i> (<i>his</i>) <i>is</i> , <i>is</i> <i>seen</i> , <i>we</i> <i>are</i> <i>seen</i> , <i>you</i> <i>are</i> <i>seen</i> , <i>it</i> <i>is</i> , and so on. For the various forms of the first and second persons, and for the third person forms of the other pronouns, there are the only forms used. These pronouns, <i>himself</i> (<i>his</i>), <i>himself</i> (<i>his</i>), <i>himself</i> (<i>his</i>), <i>himself</i> (<i>his</i>), <i>himself</i> (<i>his</i>), and so on. We even have unemphatic plural forms <i>himself</i> (<i>his</i>), <i>himself</i> (<i>his</i>), <i>himself</i> (<i>his</i>), and so on. The non-emphatic oblique forms are used in oblique cases, and not in the other cases. The secondary oblique forms are never used as obliques. At present, and in the oblique cases, these oblique forms agree with nouns in oblique cases. Thus, <i>himself</i> <i>place</i> , <i>my</i> <i>house</i> , <i>his</i> <i>house</i> , <i>his</i> <i>house</i> <i>place</i> <i>is</i> . This is the case.
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B. — Translative $\text{Yaf}^{\text{h}}\text{-}d\ddot{a}l\ddot{a}l\ddot{a}h$, *became*. Root, $\ddot{a}l\ddot{a}h$.

Perfect Present, (1) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ (2) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ (3) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ or $\ddot{a}l\ddot{a}h$.

Participles, Pres., $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; Fem., $\ddot{a}l\ddot{a}h$; Plur., $\ddot{a}l\ddot{a}h$.

Imperative, $\ddot{a}l\ddot{a}h$ (2) for the fem. $\ddot{a}l\ddot{a}h$, having *you*.

Adverbial, $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$, as *being*.

Simple Present, I am, *Present Conditional*, (3) I am:

Form 1.	Form 2.	Form 3.	Form 4.
1. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ 2. $\ddot{a}l\ddot{a}h$? 3. $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?

Optional forms, (1) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; (2) $\ddot{a}l\ddot{a}h$; (3) $\ddot{a}l\ddot{a}h$ is only used in the simple present, *become* being generally employed instead, as the *Present Conditional*; (4) is also $\ddot{a}l\ddot{a}h$ is generally employed in the *Conditional*; (5) $\ddot{a}l\ddot{a}h$ is more used than $\ddot{a}l\ddot{a}h$.

Future, I shall be. These varieties are—

First variety, the same as the simple present, to which, however, the suffix gi is generally added. Thus, $\ddot{a}l\ddot{a}h\text{-gi}$, I shall be.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ 2. $\ddot{a}l\ddot{a}h$? 3. <i>Missing</i>	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$ <i>missing</i>	$\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ <i>missing</i> ?	$\ddot{a}l\ddot{a}h$ <i>missing</i>

Optional forms, (1) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; (2) $\ddot{a}l\ddot{a}h$; (3) $\ddot{a}l\ddot{a}h$ gi may be added to any form. Thus, $\ddot{a}l\ddot{a}h\text{-gi}$.

Third Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. $\ddot{a}l\ddot{a}h$ 2. <i>missing</i> 3. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$	$\ddot{a}l\ddot{a}h$ <i>missing</i> $\ddot{a}l\ddot{a}h$	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?

Optional forms, (1) $\ddot{a}l\ddot{a}h$; (2) $\ddot{a}l\ddot{a}h$; (3) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; (4) $\ddot{a}l\ddot{a}h$. The suffix gi may be added to any form. Thus $\ddot{a}l\ddot{a}h\text{-gi}$.

Separative, Let us be—

Form 1.	Form 2.	Form 3.	Form 4.
1. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ 2. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$? 3. <i>missing</i>	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?

Optional forms, (1) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; (2) $\ddot{a}l\ddot{a}h$; (3) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; (4) $\ddot{a}l\ddot{a}h$. The suffix gi may be added to any form. Thus $\ddot{a}l\ddot{a}h\text{-gi}$.

First Conditional, (3) I had been—

Form 1.	Form 2.	Form 3.	Form 4.
1. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ 2. $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$? 3. <i>missing</i>	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?	$\ddot{a}l\ddot{a}h$ $\ddot{a}l\ddot{a}h$?

Optional forms, (1) $\ddot{a}l\ddot{a}h$; (2) $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$; (3) $\ddot{a}l\ddot{a}h$; (4) $\ddot{a}l\ddot{a}h$. Some people say $\ddot{a}l\ddot{a}h$ instead of $\ddot{a}l\ddot{a}h$, *before* throughout.

Second Conditional, I was being—

First variety, $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$, or $\ddot{a}l\ddot{a}h$, and so throughout.

The 3rd person singular is $\ddot{a}l\ddot{a}h$.

Participle, $\ddot{a}l\ddot{a}h$ or $\ddot{a}l\ddot{a}h$, and so throughout.

The verb $\ddot{a}l\ddot{a}h$ may be substituted for $\ddot{a}l\ddot{a}h$ throughout.

Separative, I was being—

First variety, $\ddot{a}l\ddot{a}h$, $\ddot{a}l\ddot{a}h$, or $\ddot{a}l\ddot{a}h$, and so throughout.

Participle, $\ddot{a}l\ddot{a}h$ or $\ddot{a}l\ddot{a}h$, and so throughout.

The verb $\ddot{a}l\ddot{a}h$ may be substituted for $\ddot{a}l\ddot{a}h$ throughout.

MAGAHĪ OR MĀGADHĪ.

*Magahī dīna hai dādhāna gaur,
Dīna dādhī gaur dādhī hai gaur,
Bādhī! Magahī dādhī! 'of',
Bādhī! Dī hai dādhī! 'of'?*

Magahī is a kind of gold. The money is gold, but the language is silver. I find them and have got into the habit of saying 'of' 'Why, 'of' do you have me too doing so?

Magahī or Māgadhī is, properly speaking, the language of the country of Magadha. The Sanskrit name of the dialect is hence Māgadhī, and this name is sometimes used by the educated; but the current modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gaya. It contained at different times three famous capital cities. The oldest was Rājagṛīha, the modern village of Rajgū, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gaya. The history of Rājagṛīha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jast-asakha, who was considered a great part of Central Hindustan. In the middle of the sixth century B.C., it was ruled by king Bindusāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the raised site of the city traces with reminiscences of him. Bindu-sara's son and successor founded the city of Patala, which in after years became the capital of Magadha in succession of Rājagṛīha. Here, in the latter half of the third century B.C. were the head-quarters of the great Ashka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Mauryans, the capital of the country was the town of Patala. In the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole side or Province of Bihar took its name.

During British supremacy, up to the year 1863, the greater part of the present Patna District and the north of the present Gaya District, an area which nearly corresponded to that of the ancient Magadha, formed one District known as Zila Bihār; the south of Gaya, together with a portion of the Hazaribagh District, being known as Zila Munger. From that date, the two Districts of Patna and Gaya have been in existence.

* *Pat* p. 24 *gaur*. The unfortunate man has lived in Magah and has acquired the vulgar habit of saying every question with the word 'of', which, standing in Latin, is the height of silliness. He gets into a quagmire every time when he comes home, and never, besides the leading sentence, 'Tel, as I explained in the letter that when speaking, he actually uses the objectionable word.

Magahi is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Oris and over the District of Hamtugh; and, on the West, in a portion of the District of Palaman, also, on the East, in portions of the Districts of Bongaipoor and Bhagalpoor. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalman element which inhabits that town, and which itself speaks more or less correct Urdu.

On its eastern border, Magahi meets Bengali. The two languages do not combine, but the meeting ground is a bilingual area, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahi so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahi. We find this dialect in South-East Hamtugh, in Murshum, in the South-East of the District of Ranchi, in the Native States of Kharsawan, and even so far South as the Native States of Mayurbhanja and Bham which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahi has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sural Kala and Kharsawan, where it is spoken side by side with Oryia. It will be noticed that both Standard Magahi and Eastern Magahi are spoken in Kharsawan. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahi, and for the various local names by which it is called, the reader is referred to pages 145 and 2.

Magahi is bounded on the North by the various forms of Maithili spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahdol and Palaman. On the North-East it is bounded by the Chikhi-chikhi Maithili of Moughyn, Bungalpoor and the Santhal Pargana, and on the South-East by the Bengali of Murshum and East Singhbhum. Standard Magahi is bounded on the South by the Sadia form of Bhojpuri spoken in Ranchi. It thus, in the form of Eastern Magahi, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Murshum, and finally enters round to the West, below the south face of the same plateau in the North of the Oryia-speaking District of Singhbhum, reappearing here as Standard Magahi. It will thus be seen that a belt of Magahi-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three enclaves of Eastern Magahi, one in the Native States of Mayurbhanja and Bham, where it is surrounded on all sides by Oryia, and is known as Karamiti, and the other in Western Malda, where it is called Khoyiti, and is bounded on the North and West by Maithili, and on the East and South by Bengali.

The area in which Magahi is spoken is illustrated in the map facing page 1, and the area of Eastern Magahi is shown in greater detail in the map facing page 147.

The following are the figures which show the number of people who speak Magaki in Districts in which it is a vernacular :—

Names of Districts.	Number of Speakers.	Total for each Subdivision.
A.—Constant Magaki:—		
Poona	1,581,808	
Gujarat	2,047,877	
Madagascar	7,318	
Malabar	1,000,000	
Delaware	1,000,000	
Hammerburgh	1,000,000	
East India	88,887	
East India State	84,000	
East India State	887	
Total for Constant Magaki		5,500,800
B.—Eastern Magaki:—		
Hammerburgh	7,318	
Delaware	8,000	
Madagascar	211,000 ^a	
East India State	8,887	
East India State	4,184	
East India State	880	
East India State	100,000	
Total for Eastern Magaki		313,864
GRAND TOTAL FOR MAGAKI		5,814,664

For the reasons stated when dealing with Malakka, vide ante, pp. 16 and 17, it is impossible to ascertain the number of people whose native language is Magaki, but was not in parts of India where Magaki is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India:—

^a The figures include some speakers of pure Magaki.

Table showing the estimated number of speakers of Magahi, within the Empire Provinces of Benares, but outside the area in which Magahi is the vernacular language.

NAME OF DISTRICT.	NUMBER OF SPEAKERS.	REMARKS.
Bardhaman	10,000	
Burdwan	1,000	
Bishnupur	1,000	
Mitnapur	10,000	
Thakpali	1,000	
Baran	1,000	
De-Pargana	10,000	
Calyutta	50,000	
Ballia	2,000	
Jaunpur	500	
Masulibul	20,000	
Etahia	500	
Dinkpur	1,000	
Tajpali	1,000	
Bagpur	500	
Bagra	1,000	
Patna	1,000	
Darjaling	500	
Jaipur	1,000	
Kash Thar (Bihar)	500	
Dumra	2,000	
Faridpur	1,000	
Bachhargunge	1,000	
Byamalingh	500	
Chitragang	1,100	
Wardha	50	
Tipton	500	
Orissa	50	
Puri	100	
Balassore	170	
Bachha	20,101	
Jadpur State	1,000	
Total	101,405	Speakers in the North of the District by immigrants from Chumbing.

Table showing the estimated number of speakers of Magahi within the Province of Assam.

NAME OF DISTRICT.	NUMBER OF SPEAKERS.	REMARKS.
Cachar Pargana	10,000	
Sylhet	4,000	
Gauhati	1,000	
Kamrup	400	
Darrang	2,100	
Nagaong	1,100	
Sivasagar	7,000	
Lakhimpur	1,000	
Naga Hills	100	
Khasi and Jaintia Hills	100	
Lushai Hills	15	
Total	56,805	

NOTE.—Excludes all those who speak other Indian languages.

The following is, therefore, the total number of speakers of Magahi recorded in the above table:—

Number of people speaking Magahi at Home	4,228,917
" " " " elsewhere in the Lower Provinces	801,864
" " " " in Assam	15,023
Total	5,045,804

Magahi is considered by speakers of other Indian languages as being rude and unpolished like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brahmins for centuries, while the former has been the language of a people who have been debased even since Vedic times.¹ To a native of India, one of the most objectionable features is his habit of winding up every question, even when addressed to a person held in respect, with the word 'or'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magahi has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare *Ashtadhyayi*, v, 100, 11.

Majhi has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the *Rang of Ragini*, has been published by the present writer, with an English translation, in the *Journal of the Asiatic Society of Bengal*, Vol. IV, Part I, 1888, pp. 38 and ff. Another very popular poem, which has not yet been edited, is the *Rang of Laksh*, of which an account will be found in the eighth volume of the reports of the Archaeological Survey of India, and in the present writer's *Notes on the District of Garo.*²

The only other printed specimens of the dialect with which I am acquainted are the tables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Mogah' language, and was printed at Serampore in 1836. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1863, and is still in use.

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GRONQVIST, H. A.,—*Mean Grammars of the Dialects and Sub-Dialects of the English Language. Part III. English Dialect of North Texas and Okay. Part VI. South-Middle-English Dialect of South Texas and the North Sub-Dialect of Texas.* Columbia, 1931 and 1932.

182504, the Rev. G. H.—of *Grammar of the Hindi Language*, in which are treated—the principal divisions of the *Hindustani*—etc., with separate philological notes. Second Edition, Revised and Enlarged. London, 1835. The best edition thus far met with in Hind.

MEYER, A. F. R., and GILSON, G. *A Comparative Dictionary of the British Language*. Part I. Volume. 1935. Part II. 1936. Each two parts bound.

The character is general use in writing Magahi in Kailāsi, for the alphabet of which see the plain facing p. 11. The Devanagari alphabet is also occasionally used. For Eastern Magahi, we find the Bengali, and even the Oriya alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of *ṣigahā* is not as broad as in Maithilī. The letter *y* is usually pronounced like the *s* in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *s* in 'all.' It will then be transliterated *ḍ*. Thus *ṣṛy* *ṣṛeḍ*, beat thou. There is the same confusion of *y* and *ṣ* as that we find in Maithilī. When not compounded with another consonant, both are pronounced *ḍ*. The letters *y* and *ṣ* are both pronounced like the *s* in 'sla.' The vowel *ai* is sometimes pronounced like the *s* in 'mad.' It is then transliterated *ḍ*. Thus *ṣṛṣṛy* *ṣṛṣṛeḍ*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to *ṣigahā*. See also the remarks on page 22 regarding the small 'i' in the middle of a word in unaccented syllables. The vowels *y* and *ṣ* at the end of a word are fully pronounced in *ṣigahā*, and not as 'e' or 'a' as in Maithilī. A final *y* is not usually pronounced in

1. *Journal of the American Medical Association*, 2000; 283: 2689-2696.

²² *Florida statute*, § 100, <http://www.flsenate.gov>.

² It should be recognized as the second source of value, as a second source shows

press, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus we will be transliterated just in press, and *plade* in poetry.

The Rule of the Short Antepositive applies in Magikí, exactly as it does in Matikilí. The reader is referred to pages 24 and 25.

As in the case of Matikilí, the chief difficulty of Magikí Grammar is the number of verbal forms for each person. The verb, as in Matikilí, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the number of the subject and the object.

As in Matikilí, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *a*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigm, there are often pronounced long. Thus, besides *dekká'fáa*, he (honorific) saw him (honorific), we may have *dekká'fáa*.

The Rule of Attraction closely agrees with that which obtains in Matikilí. If a verbal form ends in *at* (or *at*) *i* or *u*, and the Object, direct or indirect, is in the second person, the *at* (or *at*) is changed to *at* (or *at*), the *i* to *a*, and the *u* to *o*. This rule also applies when the Subject of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *at* or *a*, but if it is 'your brother,' the termination would be *at* or *a*. The latter *a* is often substituted for *at*. The following examples illustrate this rule:—

Rám íar'á-á nára'fat, Rám beat the child.

Rám áar'á íar'á-á nára'fáa, Rám beat your child.

Óar'a pípt-at áa'a ná' áat, What goods are there in his cart?

Tóar'a pípt-at áa'a ná' áat, What goods are there in your cart?

Dekká'fáa, he has seen His Honor.

Dekká'fáa, he has seen Your Honor.

Óar' áá' áar'á áat, his brother has come.

Tóar' áá' áar'á áat, your brother has come.

Note that in the last instances, the auxiliary has not changed its form.

The letter *h* may be added to any form in *at* (or *at*), *at* (or *at*), or *a*, without changing the meaning. Thus, *nára'fat* or *nára'fáat*; *nára'fáa* or *nára'fáat*.

Besides the ordinary Present Infinitive and Imperfect formed as in other Arayan languages by adding the Auxiliary Verb to the Present Participle, Magikí has two forms, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dekká áa*, I saw; *dekká áat*, I saw. These forms are of very frequent occurrence.

On the whole, Magikí Grammar closely follows that of Matikilí. The two main distinguishing points are, first, the use of the two forms just mentioned, and, second,

the form of the Verb Substantive, which is *hi*, I am, instead of the very common *Mahili chhi*.

It should be remembered that the rules of Magahi spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahi Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, *i* to *u*, or *ai* to *au*, or by adding *u*, are omitted, to save space. They are provided for by the above general rules.

Ranohi plains of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Muckbam, and with the Ojipia of Nagbham.

Of the three Bihari dialects, Maithili, Magahi, and Bhojpuri, it is the most western. South of the Ganges, it lies to the west of the Maithili of Munshiganj, and, south of that river, it lies to the west of the Magahi of Gaya and Haurahgh. It then takes a south-easterly course, to the south of the Magahi of Haurahgh, till it has covered the entire Ranohi Plains, including the greater part of the Districts of Palamou and of Ranchi. Here, it is bounded on the east by the Magahi spoken in the sub-plains parganas of Ranohi and by the Bengali of Muckbam. On the south it is here bounded by the Ojipia of Nagbham and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jansagar State, to the western border of Palamou, along which line it merges with the form of Chhattisgarhi spoken in Surguja and western Jansagar. After passing along the western side of Palamou, the boundary reaches the northern border of Munshagar. It follows the northern and western borders of that District up to the river Ganges. Here it runs to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Munshagar. South of Munshagar, it has still had Chhattisgarhi for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghatti of Baghattiand, and then by Awadhi. Having crossed the Ganges, its boundary line lies nearly due north to Tiahi on the Gogra, in the District of Pyushad. It has run along the western boundary of the Benares District, across Jansagar, along the west of Arrahgarh, and across Pyushad. At Tiahi, its course turns west along the Gogra and then north up to the lower range of the Himalayas, so as to include the District of Banhi. Inside the area included in the above language frontier, Bhojpuri is also spoken by the members of the wild tribe of Tharus, who inhabit the Districts of Gonda, and Behranch.

The area covered by Bhojpuri is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,115,783 who speak Magahi, and the 16,000,000 who speak Maithili. So far, therefore, as regards

Bhojpuri compared with the other Bihari dialects.

the number of its speakers, it is much more important than the other two Bihari dialects put together. This division of the dialects of Bihar into two groups, an eastern, consisting of Maithili and Magahi, and a western, Bhojpuri, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpuri. In grammatical forms, Maithili and Magahi have much in common that is not shared by Bhojpuri, and, on the other hand, Bhojpuri has possibilities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the

Pronunciation compared.

west, which is very marked to anyone who is familiar with the languages of Eastern Hindostan. In Maithili, the vowel *a* is pronounced with a broad sound approaching the 'a' in *bat* or *badar* which it possesses in Bengali. Bhojpuri, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindostan. Contrasted with this the dialect also possesses a long drawn-out vowel, which is written in many different ways,

but which is always pronounced like the one in *and*.¹ This last sound also occurs both in Maithili and in Magahi, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpuri, on the contrary, the contrast between this drawled *a* and the clear-cut sound of the common *a* is very marked, and the drawled *a* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the feminine Bhojpuri postposition of the genitive is *ka*, while in the Eastern dialects it is either *ā* or *kar* or *āi*. Besides this, the genitive of a Bhojpuri substantive has an oblique form, a thing unknown to Maithili or Magahi. As regards pronouns, Bhojpuri has a word for 'your honour', viz. *saṁsa*, which does not occur in the east. In the conjugation of verbs, the Bhojpuri verbal substantive, *hōi*, *ho* is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, *he*,—is throughout its conjugation pronounced so differently in Bhojpuri that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpuri has a present tense,—*hōihā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpuri has not aside all that mass of verbal forms which appals the student when he first attempts to read Maithili or Magahi. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of those two dialects, are absent from Bhojpuri, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpuri has three main varieties,—the Standard, the Western, and Magahi. It has also a border sub-dialect called Madhī, and a broken form called Thāk. Standard Bhojpuri is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Deok of the Jajjala and the Gonda. As its name implies, Western Bhojpuri is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Magahi is spoken in Chota Nagpur, Madhī in Champarnā, and Thāk Bhojpuri along the Nepal frontier from that district to Rukmīnī.

Standard Bhojpuri extends over a large area, and exhibits some local peculiarities.

The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Benares, for the letter *r* instead of *l* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpuri prefers to say '*hōihā*' for 'he is,' the Southern prefers *hōi*. In the centre and north of Benares, there is a peculiar form of the Past tense of the verb, in which *a* is substituted for the *i* which is usually typical of Hindi; but this anomaly does not go further north, and in Eastern Ghazipur, the language differs but little from that of Shahabad. Still further to the north-west, to Western Gorakhpur and in Bhoi, there are a few other divergences from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transcribe by *a*.

variety of the dialect. *Natives*, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpuri, and the language of the west of that district and of Basti, Saranahi.¹

Western Bhojpuri is frequently called *Purbi*, or the Language of the East, *par excellence*. This is actually the name given to it by the inhabitants of Western Hindostan, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpuri, but which are also spoken in Eastern Hindostan. For instance, the language spoken in the east of the District of Allahabad is called *Purbi*, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindi. It altogether wants the characteristic features of Bhojpuri,—the present in *-ā* and the Past in *-at*,—and indeed has the well-known Eastern Hindi Past in *-ā*. I have hence decided to abandon the term *Purbi* altogether, and to use instead the term 'Western Bhojpuri,' which, while not so familiar to *Natives*, has the advantage of being definite, and of connecting exactly what it is wished to express.

As compared with Standard Bhojpuri, the following are the principal points of difference in Grammar. In Standard Bhojpuri, the termination of the *Genitive* is *ka*, with oblique form *kā*; in the Western dialect it is *ka* or *kā*, with an oblique form *kā*. The latter has also an *Instrumental Case* ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpuri, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the *demonstrative pronouns* vary, and the word *āh* can be used as an *interjective pronoun* of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West it always ends in *ā*. The Verb Substantive has two forms in both sub-dialects, but the *ā* form, *ā* am, of the East has become *āat* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the 'house-holder' of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpuri than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad may have said for 'I did'. In Western Bhojpuri this nasal is dropped in the plural, and we only have *āat* *āat*. Moreover, in the latter, the first person plural is not usually so often used for the singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ant*, and in the West it ends in *-at*. The above are only the most noteworthy points of difference between the two main forms of Bhojpuri. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 219 and 2.

The *Nagpur* of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring *Chhattisgarhi* of the east of the Central Provinces.

Nagpur II.

¹ For an explanation of these last terms, see pp. 222 and 2.

Instances are the use of the termination *-dar*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergences from the Standard which will be found described on pp. 260 and 2. It may be noted that Bhajpuri is sometimes known by the people who speak it as *Shukri* or *Shadi* and is called by the *Majhi* tribes of Ghosi Napper 'Dikhil Kaji.'

The dialect of Champarn is the language of the 'Madhya-desh,' or 'Middle country,' between the Malhars of Tirhut and the Bhajpuri of Gansabpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhajpuri.

The Thakurs who inhabit the Terai along the Nepal frontier have no speech of their own. Whenever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Baharich to Champarn speak a corrupt form of Bhajpuri, mixed here and there with aboriginal words which will repay the investigation of the ethnologist. It is worth noting that the Thakurs of Baharich and Gansabpur Bhajpuri, although the local Aryan language is not that language, but is Eastern Hindi.

The area in which Bhajpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhajpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard	4,326,420
Southern Standard, viz.,—	
Dialect of Bahra	1,600,000
Gansabpur	1,307,000
Bansard	2,130,120*
	<hr/>
Western Standard	Total 6,165,151
Bhajpuri	1,000,000
Malhars	594,220
Triak Bhajpuri	1,710,000
	50,000
	<hr/>
Total	10,770,000

Besides the above, there is the population of the Nepal Terai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhajpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhajpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Malhars, vide ante pp. 24 and 7, it is impossible to ascertain the number of people whose native language is Bhajpuri, but who live in parts of India where Bhajpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

* Includes some speakers of Triak Bhajpuri and Bansk.

Table showing the estimated number of specimens of *Bhagpur*, within the Lower Terai-lands of Nepal, but outside the area in which *Bhagpur* is the Vernacular Language.

Names of Districts.	Number of Specimens.	Remarks.
Budhota	10,000	
Budkot	1,000	
Barthun	2,000	
Bhatnagar	40,000	
Banghly	4,000	
Banesh	10,000	
Bh-Pargana	10,000	
Calcutta	11,000	
Madia	3,000	
Jaunpur	1,000	
Masulibahal	40,000	
Kharin	1,000	
Dindipur	7,000	
Bapthali	4,000	
Bangpur	17,000	
Bogra	1,000	
Palani	7,000	
Darjeeling	4,000	
Belgaon	2,000	
Kach-Bihar (State)	4,000	
Dacca	11,000	
Fardipur	1,000	
Bahadurganj	500	
Mymensingh	14,000	
Chattogram	1,000	
Scottish	100	
Tripura	2,000	
Bhagalpur	1,000	
Cuttack	500	
Puri	500	
Balasore	500	
Bahgaon State	200	
Total	248,870	

Bengali division, and Bôhar. Hence **POURNA** (*pârâpâ*), a man of those divisions, was, in the days of the old Bengal army, often used for a *sepoy*, the majority being recruited in those provinces.

[184. " *Chang* (Changay) *Parâpâ*, resident in before *Kantun* (Khan Khan) and by his letters spread here . . . and they met there in the river *Shang* before I came with the river *Jamun*, where on the West bank of the river there is a site called *Chang*, one of the Chief of the Kingdom of *Tibet*. *Chang* was beyond the River in the tract which the natives call *Parâpâ*. . . . " *Shanar*, IV. in. 4.

[184. " *Shang*, a name common and familiar to natives, but more properly to be called a Kingdom, which hath two very large portions within it, *Pran* and *Tan*, the one lying on the East, the other on the West side of the river." *Tipp.* III. 1895, p. 197.

[184. " *In Province in Hindostan* *Changpâpâ* *was* *Pran* " *Hammett*, v. 207.

[184. " My hands were taken away.

And the *Changpâ* gave me a portion of [not eight] more a day.

And the *Pran* *was* *supposed* *about* *our* *hands* *as* *if* *they* *had* *been* *their*."

After *Shang* *Imperial*, by " *Shanar* " is an Indian paper, the natives call *Shan*.

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The character in general used in writing Bhajpur is the Kaithi, for the alphabet of which, see the plate facing p. 11. The Deva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Pronunciation.	which, see the plate facing p. 11. The Deva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.
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There is a marked difference between the pronunciation of Bhajpur and that of the two eastern dialects of Bihār. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhajpur, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, i.e., like the *a* in *mad*.

The long, devolved a which I transliterate *d*, is especially common in Bhajpur, and is contrasted with the short clear-cut *a*, which is of frequent occurrence, gives a striking peculiarity to the general tone-colour of the dialect. Usually, this devolved *d* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ' over the consonant containing this vowel. Others write ' after it. Others write : after it, and others repeat the letter *w* *a* after it. For instance, the word *dehā-dā*, you see, is written by some *dehā*; by others *dehāw*; by others *dehā:*; and by others *dehāwa*. The first method is that adopted by the present writer.

The short vowel, which I transliterate *d*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Maghā, does not occur in Bhajpur. The clear-cut *a* pronounced like the *a* in *mad* is always substituted.

The Rule of the Short Antepenultimate occurs in Bhajpur as in the other Bihār dialects. The only difference is that a long *d* is shortened to *a* and not to *d*. Thus, the third person Past of *marā*, to strike, is *marā*, he beat, not *marā-d*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhajpur, see pp. 34 and 8.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ' above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhajpur Grammar is much more simple than that of Maithilī or Maghā. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhajpur, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhajpur has a possible form of the Present Indicative, which closely corresponds to the Nālpāl Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix -*ai* to the Present Subjunctive. According to Dr. Elworthy, this suffix means "gone," and is used like the -*ga* of the Hindustani Future. Just as the Hindustani *chāhē-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Nalpai *chāhē-ai*, and the Shogpuri *chāhē-ai*. In the last named language the tense has come to be more often used as a present.

Shogpuri has its own Verb Subjunctive. Just as *ai*, I am, is typical of Maithili, and *ai*, I am, is typical of Magahi, so *hai*, *hai*, or *hai*, is typical of Shogpuri.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Shogpuri grammar, as shown in the following sketch:—

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is less used and instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The upland ai may be added to the second or third person to show the plural number or respect. The plural of the first person is never used.

It is also common to use Masculine forms instead of the Feminine.

A. Imperative Verbs, and Verbs Infinitive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Man.	Fem.	Man.	Fem.	Man.	Fem.	Man.	Fem.
1	aiyā	—	aiyā ai	aiyā	aiyā	—	aiyā, aiyā	aiyā
2	aiyā, aiyā, aiyā, aiyā	aiyā	aiyā, aiyā	aiyā	aiyā, aiyā, aiyā, aiyā	aiyā	aiyā, aiyā, aiyā, aiyā	aiyā
3	ai, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā	—	aiyā	aiyā	ai, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā	—	aiyā	aiyā

Form I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Man.	Fem.	Man.	Fem.	Man.	Fem.	Man.	Fem.
1	aiyā	—	aiyā	aiyā	aiyā	—	aiyā	aiyā
2	aiyā, aiyā, aiyā, aiyā	aiyā, aiyā, aiyā, aiyā	aiyā, aiyā, aiyā, aiyā	aiyā, aiyā, aiyā, aiyā	aiyā, aiyā, aiyā, aiyā	aiyā, aiyā, aiyā, aiyā	aiyā, aiyā, aiyā, aiyā	aiyā
3	aiyā, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā	aiyā	aiyā	aiyā	aiyā, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā, aiyā	aiyā	aiyā	aiyā

Sometimes the *ai* is dropped. Thus aiyā, I was.

The Strong Verb Infinitive is added, to be used, conjugated regularly.

The Negative Verb Infinitive is aiyā, I am not, conjugated regularly, but only in the present tense.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *ik heb 't alled, I have seen, alled'te alled, you have seen, and so on.*

Consequently, I had seen, *alled'te alled'te* or *alled'te alled'te*. The optative *al'd* may be added. Thus, *al'd'te alled'te* 'al'd. In the second person, and in the third person singular, *al'd* is used instead of *al'd*.

C.—Stative Verbs—

In the first person singular examples of the past, they may take the form of the Past Participle, without any suffix. Thus *ik hebbe ge'ten* and *ge'ten*, we may have also *ge'ten alled, ge'ten*, meaning, 'he felt.'

In the second form of the Perfect, the combination, and not the locative of the Past Participle is used. Thus, *ge'ten hebbe, and ge'ten hebbe, I have felt.* In the Pluperfect, the form is the same as in the active Verb. Thus, *ge'ten wou'd'te wou'd'te, I had felt.*

D.—Verbs whose roots end in *de* and *te*—

There is a class of transitive verbs, except the intransitive *preu, ding*.

Example.—*preu, to push* : Past Part. *preu'd, preu'd* : Past Part. *preu'd*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.
1	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd'te</i>	<i>preu'd'te</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>
2	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd'te</i>	<i>preu'd'te</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>
3	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd'te</i>	<i>preu'd'te</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>	<i>preu'd</i>

There is a class of, intransitive verbs, except the active verb *alld, alld*.

Example.—*alld, to rest* : Past Part. *alld'te alld'te*, Past Part. *alld'te*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.	Imp. Pres.	Pres. Pres.
1	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te'te</i>	<i>alld'te'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>
2	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te'te</i>	<i>alld'te'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>
3	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te'te</i>	<i>alld'te'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>	<i>alld'te</i>

A certain verb, such as *alld, to rest*, would make its bed, up past optatively *alld'te*. The verb *alld, to rest*, is treated as a verb in the active. Conjugation *alld'te*, he rested, and the Future Conditional *alld'te*, (if) I had rested. In the other cases, it is treated as a verb in the active. Thus *alld, I am*, *alld, he am*.

E.—Irregular Verbs—

Infinitive	Past Part.	Second or third, Singl.	Past. Pl. or Pl.
<i>alld, to do</i>	<i>alld</i>	<i>alld</i> or <i>alld</i>	<i>alld</i> or <i>alld</i>
<i>alld, to give</i>	<i>alld</i>	<i>alld</i> or <i>alld</i>	<i>alld</i> or <i>alld</i>
<i>alld, to go</i>	<i>alld</i>	<i>alld</i> or <i>alld</i>	<i>alld</i> or <i>alld</i>
<i>alld, to give</i>	<i>alld</i>	<i>alld</i> or <i>alld</i>	<i>alld</i> or <i>alld</i>
<i>alld, to take</i>	<i>alld</i>	<i>alld</i> or <i>alld</i>	<i>alld</i> or <i>alld</i>
<i>alld, to become</i>	<i>alld</i>	<i>alld</i>	<i>alld</i>

F.—Derived Verbs, formed by adding *de* to the root. Thus *alld'te alld, I came to see*. The feminine *alld'te alld*.

G.—Derived Transitive Verbs, formed by adding *de* to the root. Thus *alld'te alld, I was to see*.

MAITHILĪ OR TIRHUTIYĀ.

The standard dialect is the language which is specially called Tirhutiyā by people in other parts of India. It is called Maithilī by its speakers. Its headquarters are the North and Centre of the Darbhanga District, where the Maithilī Brahmins master in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithilī. It is spoken in its greatest purity by Maithilī Brahmins, and the other higher castes of its habitat. The lower castes have a habit of slipping their local syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithilī is also spoken in that portion of the District of Monghyr (except in the northern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern, by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, viz., Sapsal on the north, and Madhipura, south of Sapsal, on the banks of the Ganges. Standard Maithilī is spoken over the whole of North Bhagalpur, the pure variety being spoken in Sapsal, and the southern in Madhipura.

In the District of Patna, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithilī, but the Brahmins of that District, especially those living to the west on the Sapsal border, speak pure Standard Maithilī.

The following is the estimated population speaking both varieties of Standard Maithilī :—

Name of District.								Number of Speakers.
Darbhanga	.	.	.	.	.	.	.	1,600,000
Monghyr	.	.	.	.	.	.	.	800,000
Bhagalpur	.	.	.	.	.	.	.	900,000
Patna	.	.	.	.	.	.	.	20,000
Total								4,320,000

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithilī in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithilī, and the remaining 200,000 the Chhota-bhitañ Boli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithilī and the Hindi dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithilī and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very inaccurate:—

TRUE STANDARD MAITHIL.

Name of District.								Number of Speakers.
Darbhanga	.	.	.	.	.	.	.	1,400,000
Muzaffarpur	.	.	.	.	.	.	.	400,000
Patna Brikhmas	.	.	.	.	.	.	.	50,000
Total								1,850,000

SOUTHERN STANDARD MAITHIL.

Name of District.								Number of Speakers.
Darbhanga	.	.	.	.	.	.	.	1,000,000
Muzaffarpur	.	.	.	.	.	.	.	800,000
Muzaffarpur	.	.	.	.	.	.	.	100,000
Total								1,900,000

The following specimen is in the pure Maithili dialect used by the Tirkatā Brikhmas and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithili, *per se* character. This character is only used by these Brikhmas, and accordingly I have also given the same specimen in the variety of the Kshibi character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transcriptions necessary, and as I have given only one transliteration, following, as a rule, the copy in the Maithili character, and silently correcting any mistakes as they occur. It should be remembered that the Maithili character is used only by Brikhmas, and that other higher class people use the Kshibi character:—

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MATHURĪ DIALECT (MATHURĪ CHARACTER, AS USED BY HAIHWANG).

(DRESSING & LOUING)

कोनाम नया कै हजारी मरे नि रहि मरुई एक भयकर न केहि दुख
 बाहु धन कय विमेल से एन रहिमा हय मे ह न की मियत बन ड कला
 बधन ममति राई (मन धीनि) एके नीन विन कठर मुरे कायरो
 म कहि हौं मरुई मरुई जतन मरुई हय हि कठनी मे बधन मम
 विरहा जनक मरुई मरुई कियुं कियुं बस तयन रहि मरुई
 मेम हय मरुई लोक मरुई कय मरुई (मरुई मरुई) कय मरुई
 रहि मरुई नि बधी मरुई मेम बक मरुई मरुई हौं नयन मरुई
 वदन मरुई मरुई मरुई मरुई मरुई मरुई मरुई मरुई मरुई
 मरुई मरुई मरुई मरुई मरुई मरुई मरुई मरुई मरुई
 हि कि मरुई मरुई मरुई मरुई मरुई मरुई मरुई मरुई
 मरुई मरुई मरुई मरुई मरुई मरुई मरुई मरुई

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIRĀKĪ.

NATURAL DIALECT AS TOLD BY BRĪHMAṆ AND KUNDA CARYA HINDŪ.

(DARHANGA DISTRICT.)

Ktes manukhya-kē dai bhai mhaiak. Oū-ai obhaṭi
A-certain man-in too near were. Then/from the-sonner
 bipai khal'haiak, j, 'in bhai, dhan-sampatti-mē-ai j
the/father-to end, that, 'O Father, the-property-in/from which
 hamer kisi bap, si hamrai diyā' Taitan
my short may-be, that to-me to-good-enough-dogive.' Then to
 Jan'kai, apun sampatti' kē dē'haiak. Taitak di
to-them he-own property having-divided gave. A-few days
 kish-atar chhapai kē mē-kish-kē-kē (chhapai hai),
on-passing-after the-going am everything (together having-made),
 kish' dūr dū chā-gā; kē shāi kish'patt-mē apun
somewhere far country departing-went; and there delinquent-in he-own
 sampatti' up-ditak. Jahan ē mē-kish' kharā kē
property (he) expended. If/when is everything expenditure having-done
 chakal, takhan o' dū-mē mē-kē shāi p'haiak, kē shāi
finished, then that country-in a-great number fell, and to-him
 kais kē' lag'hai, kē ē jū-kē o' ditak aisho-
trouble to-be began, and he having-gone that country-of the-darhanga-
 mē-mē-ai ch'gā-k-ai mē kē, j, shāi
all-(sign of) place)-in/from one-individual's-near to-dwell began, who him
 ap'ai kish-mē-ai shāi chā-k-in p'hai'hai, kē ē o'
he-own fields(place)-in went feeding-for end, and he there
 chhinaṭ-ai j shāi kish-shāik apun p'ai kish chhap-chhap,
hush-with what the-ones eating-were he-own belly to/for eating-was,
 kē kē shāi mē kish' dū. kē jahan shāi j'haiak
and anyone to-him not anything place did when to-him - some
 kish, ē kish-kishak j, 'hamrai bap-kē kish-mē-ai
became, he considered that, 'my father's labourer-(place)-of
 kish-ai shāi o' p'hai-shāik, kē ham kish-ai
eating-of-them were have being-made-was, and I hunger/from
 mē-kish. Ham ap'ai bipai-ai j'hai, kē ham-ai kish-ai
concluding. I my-own father's-ear will-go, and him-to will-try

help	father	at	has'th	to/with	to-remount/with	to	
father	outside	day-to-day	him	to-remount/with	to	to	
help	with	day-to-day	ja	'to/with	him	with	himself
the-father-to	outside	past	that,	'look	I	to-many	years-from
spoke	with	himself,	for	him	spoke	to	(y)u(h)
your-Honor's	service	on-day,	and	over	your-Honor's	orders	
obedience	not	but,	for	spoke	himself	obedient-to	not
disobedience	not	but,	and	your-Honor	to-me	over	spoke-to
but,	ja	him	spoke	himself	with	him	himself.
past,	that	I	(my)-own	friends-(plur.)-of	with	rejoicing	I-might-make,
Parula	spoke	I	with	ja	himself	with	spoke
But	your-Honor's	this	son,	who	looks-(plur.)-of	with	your-Honor's
company	khá-gá-akhí,	ja	but,	spoke	him	himself	
properly	has-remount,	when	he-came,	your-Honor	of him	for-the-act	
by	with	himself/	But	himself	himself/	ja	'to him,
against	hand	has-made,	The-father	to-in	and	that,	'O child,
to	not	himself	with	ja-kichí	himself	with,	at
then	always	of-me-own	with	and	himself	mine	is,
himself.	Parula	himself	himself	himself	himself	himself,	himself
is.	But	rejoicing	to-me,	rejoiced	to-me,	proper	man,
I	to-in	himself	himself,	himself	himself	himself,	himself
this	the	brother	dead	was,	again	himself	is:
himself	himself.						
not	is.						

karai-bhāṭāḥ;	hanta	hāt	jāna	abhaṭṭi,	at	khāṭa	janāhīṭ;
are-making :	my	son	what-will	in	this	world	you-know;
jāḥ	rupai	mai	kārā,	mai'-to	gāḥāḥ	gāḥāḥ.	gāḥāḥ.
son	expense	realisation	make,	otherwise	after-wards	you-will-report.	
Bāḥāḥ	dāṭa	sāḥ	bāḥ-bāḥ,	at	bāḥāḥ-bāḥ	bāḥ-bāḥ	
Q's granary	the-paddy	all	to-be-said,	this	just-to	to-be-said	
nik	skill	bāḥāḥ.	for	Bāḥ	Gāḥāḥ	bāḥ	
good	even	will-be.	The-respected	Bāḥ	Gāḥāḥ	to	Meanings.

						English.	Andy's name.
Bāḥāḥ	patent					English.	Marriage-arrangement style.
Q's Bāḥāḥ	to-be-said,					2	2
for	to-be-said	Bāḥ				2	2
Respected Bāḥāḥ	Bāḥ.						
for	skill	just				2	2
Respected Bāḥ	just-jāḥ.						

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshman Dāṭ has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (All oil and ghee). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kāḥāḥ * fruits; open the box and give two rupees and half the fruit to Lakshman Dāṭ, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Dhāḥ Sāḥ to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gāḥāḥ Bāḥ.

					Rs.	Rate of exchange current.
For the Bāḥāḥ to-be-said					2	2
For Lakshman Dāṭ					2	2
For the little girl					2	2

* The word usually means opium. I am, however, assured that here it must be translated as above.

SINHALA.

MARTINI DEALING.

(DARBHANGA DISTRICT.)

A POEM BY VINDHANA TALUKE.

කාසිනි කපා හිසැබි : දිවැසි පූරු පපු පපයැබි :
 පිපුරා පපුරා පපා : පුප-පපි පප-පපි පෙපුර නිපාපා :
 පිපුරා පපු පපු පපු : පුපි-පු-ප පාප පප-පප පපු :
 පුප-පුප පාප පපිප : පිප පුප පපින පිපාපෙප දිව :
 පි නිපාප පුප පපි : පපින පපිප පප පපු පපයැබි :
 පපින පිපාපින පපි : පපුපුප පපු ප පිප පපු :

TRANSLITERATION AND TRANSLATION.

Kāsini kapa hisā,
d/air-see kapa hisā,
 kapa pūra papu papayābi,
see-see the-head when the-head-see-see.
 Chikura pāpa pāpā-pāpā,
Bar-look see (is)-see-see-see,
 papā-pāpā pāp pāp pāp pāpā,
see-see (is)-see see-see see-see see-see.
 Thila kapa pāp pāp pāp,
The-see pāp (is)-the-see pāp,
 pāpā-pāpā pāpā pāpā pāpā-pāpā pāpā,
see-see-see (is)-the-see the-see-see-see see-see.
 Kapa-pāpā pāpā pāpā,
The-see-see-see pāp pāpā,
 pāp pāp pāp pāpā pāpā pāpā,
see-see-see-see-see-see-see-see-see-see-see-see.
 Thila pāpā pāpā-pāpā,
Therefore is-see in the-see-see,
 pāpā pāpā, pāpā pāpā pāpā,
see-see-see-see-see-see-see-see-see-see-see-see.
 Kapa pāpā pāpā,
See-see-see-see-see-see-see-see-see-see-see-see.
 pāpā-pāpā pāpā-pāpā pāpā pāpā,
see-see-see-see-see-see-see-see-see-see-see-see.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the fire-scorched (God of Love) calms my heart.

2. Her looks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.

3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.

4. Her two fair breasts are a pair of sweet children,¹ as though God had brought and united such to its mate.

5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the noose of thine arms.

6. Shagph Vidyapati, the King among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Māta kara ś śalāt, kara ś śrīkṛpā Kara Paśa-bhīd.

Which means, 'O Mother, God of Love, why art thou hesitating? See here, on her heart is seated Kara (i.e., her bosom), (thine enemy,) O thou who hast five arrows,'

So the second line may be divided,—

Chāra pāsa jala-dīdā, māta-mat kara jāt ra, ś śalāt.

Which means, 'Weep not (just so), O darkness, in fear of her moon-face, for her looks are clouds, which will soon overshadow (in brightness).

Again, the third verse,—

Paśa kara mātara śrīś, matā-tā-śa mātara Māra-mātā śrīś.

Which means, 'There (on her bosom, or Kara,) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Harī leka*, a poetical life of Kṛṣṇa, written by Man-moh Jai in the latter half of the eighteenth century.

¹The Sanskrit text, a somewhat odd. Under ordinary circumstances, they are used never to part the slightest.

²Id., *ibid.* *ibid.* *ibid.*

³In the last verse, her bosom was compared to the God Brahma, who was the destroyer of the Indian Cupid. Hence, when she is so again the gods (the) to their minds on the former in self protection. But, she for the gods (the) to their minds, but then the first of the bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBHAT.

MAITHILI DIALECT.

(DARRANGA DISTRICT.)

EXTRACT FROM MAN-MOON'S HANI-BAH.

बारी उपदिष्ट लखन बिहि देन : बरि पुन चकर मोड़न देन :
 ये मोन राम बरि बरि जाति : ये बेरि चरनहुँ बौँ बरुगति :
 बार लख बीँ बरि बरि जाति : बरिखन बरिबरीबरी बरि :
 बीरन चरनि बरि, बरुँ चरन : बरिबरीबौँ बौँ बरि बरिबरी :
 बीँ बेरि जाति बार बीँ बीरु : बीँ बेरि चरनान चरनान बीरु :

TRANSLITERATION AND TRANSLATION.

Kato-sha dhan jekhan bāṅgā,
Some days when they-passed,
 Bari pun bāṅgā-gan gan-gan bāṅgā.
Bari again hand-using feet-using bāṅgā.
 Śa kha, jekhan jai nāl jai,
That when jai nāl was in-jai,
 Kai bar iṅga-bi-āṅ bāṅgā.
How-many times the-courtyard-was-from in-jai-outside.
 Bāṅgā-ṅga-āṅ bāṅgā bāṅgā bāṅgā,
The-courtyard-in-from using using bringing,
 Bāṅgā bāṅgā jai nāl jai.
Bringing bringing jai nāl the-jai,
 Kāṅgā bāṅgā bāṅgā bāṅgā bāṅgā,
Cover in-jai using-bāṅgā in-jai,
 Jai nāl jai bāṅgā jai bāṅgā jai.
Jai nāl in-jai bāṅgā of-life the-courtyard.
 Kai bar āṅ bāṅgā bāṅgā bāṅgā,
How-many times jai in-jai-from in-jai-outside,
 Kai bar bāṅgā bāṅgā bāṅgā bāṅgā.
How-many times was-in-jai looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the lady) Hani soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully and Mochi Jushi to laugh, as she *he* and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand? and how often did he burn (his finger) when she was not looking?

The next specimen is a short poem written in the middle of the last century by Mahasiddhi Jñā. It describes the pangs suffered by a Hindu maiden who has been deserted by Krishna. According to custom, the poet enters his own name, and that of his patron, the father of the present Maharaja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBHĀTĪ.

MAHARAJA DĪPANKY.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-SIDDHI JÑĀ.

सुखनि दुःखिभ निवारि । कलियुग निवृत्त वेदभारुनि भारी ।
 यद्विषय भवतु बहिर्भावे । त्वमि एव देवदत्ति दिवस भवति ।
 वेदयो पावन नर भवे । वेदयो नर नर विव नरन नरि ।
 नोन यति कवि निवारि । विव-नर विव नरन नर दारि ।
 नर यति नर नर नर । विव दिव नरदत्ति नरन नर नरि ।
 मातृ-नरन नरि नरि । नर नर नर नर नर नर नर नरि ।

TRANSLITERATION AND TRANSLATION.

<i>Jadryati</i>	<i>buṣṭi</i>	<i>Hoblet</i>			
<i>G-Kṛishṇa</i>	<i>understand</i>	<i>hardly-considered,</i>			
<i>abhinaba</i>	<i>kinsha</i>	<i>betwixt</i>	<i>stri.</i>		
<i>fresh</i>	<i>reverence</i>	<i>disregard</i>	<i>the-body.</i>		
<i>Kāla</i>	<i>ayana</i>	<i>nāhi</i>	<i>khāhi.</i>		
<i>Zatā</i>	<i>bed</i>	<i>rai</i>	<i>piena,</i>		
<i>tarī</i>	<i>patha</i>	<i>karūi</i>	<i>dhaa</i>	<i>gamāhi.</i>	
<i>śi</i>	<i>path</i>	<i>watching</i>	<i>the-day</i>	<i>the-pious.</i>	
<i>Ēo</i>	<i>chāna</i>	<i>kara</i>	<i>lāh.</i>		
<i>Som</i>	<i>caudal</i>	<i>da</i>	<i>evolving,</i>		
<i>kana</i>	<i>lahai</i>	<i>jā</i>	<i>mbala</i>	<i>dehāp.</i>	
<i>som</i>	<i>ray</i>	<i>lye</i>	<i>van</i>	<i>de-danger.</i>	
<i>Kora</i>	<i>pari</i>	<i>hamāi</i>	<i>nāhi?</i>		
<i>IFat</i>	<i>on</i>	<i>with-the-made</i>	<i>reconvert?</i>		
<i>Śi-kara</i>	<i>kāna</i>	<i>śāna</i>	<i>kara</i>	<i>dāhi.</i>	
<i>Roa</i>	<i>ray</i>	<i>continually</i>	<i>da</i>	<i>harāp.</i>	
<i>Tapa</i>	<i>jai</i>	<i>kari</i>	<i>akāna,</i>		
<i>Asatvīta</i>	<i>as-it-were</i>	<i>as-does</i>	<i>reconvert,</i>		
<i>śi</i>	<i>dā</i>	<i>japāi</i>	<i>nā</i>	<i>tan</i>	<i>nāna.</i>
<i>nāhi</i>	<i>day</i>	<i>suffering</i>	<i>as-revener</i>	<i>hi</i>	<i>van.</i>
<i>Bhānu-nāha</i>	<i>lahi</i>	<i>bhāna,</i>			
<i>Bhānu-nāhi</i>	<i>pari</i>	<i>nāp.</i>			
<i>raa</i>	<i>buṣṭi</i>	<i>Mahamā</i>	<i>Śiṣṭa</i>	<i>nāhi.</i>	
<i>antimant</i>	<i>understand</i>	<i>Kāśāna</i>	<i>Śiṣṭa</i>	<i>the-min.</i>	

FREE TRANSLATION OF THE FOREGOING.

O Krishna, learn and understand. Unbrought in the lady by the fresh sovereign.

Even a bed of lotuses pleases her not. On life (i.e., day) path going does she pass the day.

Some are anointing her body with cooling sandal-paste,¹ while others stand by and say she cannot live.

To what else she have recourse? Even the cool rays of the moon continually harm her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his' name in her prayers.

Such the Poor Bhāvanālikā, The wise Mahādeva Śūdra undertakes the service etc.

The next specimen is a translation of the Fable of the Prodigal Son into the form of *Mahākā* which is used by the lower caste Hindus of the Burhampur District. It will be noticed that the principal differences are that in the first place the vocabulary is not so unskilful, and, in the second place, that the forms of the verb which end in *at*, and which denote that respect is shown to the object are not used.

It is printed in *Kaithi* type.

¹ There is an old or perked form of the pastive, *anubhūta* to *anubhū*.

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHILARI.

MATHURA DISTRICT (as given by MEMBERS OF THE LOWER CASTES).

(DARRAHANGA DISTRICT.)

एक ओहरी के दूर वेडा नहीं है। बीडरल वेडा नाम को कर्छकैक के नाम हमन दिवसा चल बन है एह। नाम बीडरल दिवसा बन बादि वेडकैक। बीडरल दिन बन बीडरल वेडा बघन चल बन कर्छकैक के बड़ी दूर वेक अति उँक। बीग बनन बनडा बन जुबनन में बोरा वेडक। बीडरल चल बन जयन बोरा ओहरी, बोरा वेक में बठ गहरी बठक पड़ै। बघन बी बीडरी वेक में एक ओहरीक बोरी डल जुजन अनेवा बन बीडरल बड़। बीडरल जुजनक बीडरल गुरी के बीवा है गेरे। जयन बीडरल होक डेहक बीग पड़ै के हमरा बाबक बोरी डल अनेक बीडरल कति जयन। बा बी के बधिक बन बधिकैक। हम हथ गुरी अनेकी। हम बाबक बीग जालन कड़ी के हम बीडरल को जालननक बठ बननन कैक। हम बीडरल वेडा कहीक ओहरी बहि बिबी। हमरा बी बघन बहि डल बीडरल नाम। १ बल नाम नन में डल नामक बीग बड़क। बाबक डल बड़कक। डेहक जयन बनकति बठ बीडरल नाम डेहकके बलनक डेह बीडरल बिल जलले बड़के बीडरल जननन में डल के जुजन वेडकैक। वेडा कर्छकैक के बल हम बीडरल जालननक बठ बननन कैक। हम बीडरल वेडा कहीक ओहरी बहि बी। बीडरल बल बहि बन बघन बीडरल के कर्छकैक के बल बीक व जुन डल बनन पड़न बीडी हाथ में डरी, पनले के बहन डरी। बीडरल बघन डल के बल के हम बल बा बी के बुरी बनो। बिडक बी हमन वेडा नन के बी रैरे। १ वेडा देन ओहरी बठ के बीन वेडक। १ बहि बल बुरी बन ओहरी।

जयन बीडरल बड़क वेडा बीडरल बन बीडरल नही बलन बाबकैक नाम को डलन जुजनक। बनन बीडरल बीं जुजनक के बल को बिडक के नाम डलन बिडक। बी बल कर्छकैक के बीडरल नाम बाबक बलि बीके बीडा रैरे है। बीडरल नाम बल बीडरल नाम नकक है। बलि बन बी बननन ओहरी बलन बरी डल। जयन बीडरल नाम बीडरल बलि बीडरल बेलीक बन डलरै। बी बघन नाम बीं कर्छक के बीडरल दिन बीं हम बीडरल बीवा डेहकैक बीडरल कहीक बीं डेनो बलन बाबन बलि

dekhidā' man'ak id; ch'vā dā jārū chāpā; ch'vā gar'dā-cā
on-seeing companion look; his direction quickly he-met; he went-on
 lagh-āś chānāś k'ā'āś. Bepā k'ā'ā'āś jē, 'bāp, hān
laying-down here look. This-on said that, 'father, I
 vānā Bāg'ānāś hāj ap'āś k'ā'ā'āś. Tā'ā' hān vānā hā
of-there of-God great in did-for-them. Therefore I thy am
 k'ā'ā'āś jōj nā'ā' chā'ā'. Ō-hān bāp ch'pā ap'ā' vānā k'ā'
[of]-damp-called 'it not am.' His father told-on his-on account-to
 k'ā'ā'āś jē, 'k'ā'ā' nā' nā' nā' nā' hā, ch'vā pānā;
said that, 'very good good garment bring, on-this-(person) put-on;
 ā'ā'ā' hā'ā'ā' dā'ā'; pā'ā'ā'ā' pā'ā'ā'ā'; mē'ā'ā' k'ā'ā'ā' hā'ā'
giving hand-on put; short-sleeved cloth; the-fitted self having-brought
 nā'ā', jē hān-nā'ā' k'ā'ā'ā'ā' hā'ā' hā'ā'.
All, that on having-taken-(and)-drunk happiness may-make.
 Kipā'ā'ā' hānā' hā'ā' nā'ā'ā' jē-ā'ā'; I bāp hā'ā'ā'ā'
Because my son having died has-been-to-life; this son had-been-
 ā'ā'ā', ā' pā'ā' vā'ā'ā'. I k'ā' nā'ā' k'ā'ā'
but, he again has-been-put.' This saying all happiness
 k'ā'ā'. lā'ā'.
for-making began.

Jā'ā'ā' ā-hā' hā'ā'ā' bā'ā' k'ā'ā'ā'ā' g'ā'ā' ā'ā'ā'ā'ā', g'ā'ā'ā'
When his elder son the-field-from home returning, of-the-house
 nā'ā'ā' nā'ā' ā' g'ā'ā' nā'ā'ā'. Ap'ā' vā'ā'ā'ā' pā'ā'ā'ā'ā' jē,
now dancing and playing to-beard. His-on account-from he-said that,
 'ā' k'ā'ā'ā'ā', jē nā'ā' g'ā'ā' hā'ā'ā'ā'? Ō-nā'ā' k'ā'ā'ā'ā'
'He what is, that dancing playing is-occurring?' They said
 jē, 'vā'ā' hā'ā' hā'ā'ā'ā'; nā'ā' jē'ā' nā'ā'ā'ā', tā'ā' vā'ā'
that, 'thy brother come is; well because he-is-come, therefore thy
 bāp ā'ā' nā'ā'ā'ā' k'ā'ā'ā'ā' nā'ā'ā'ā' hā'ā'. Tā'ā'ā' ā' hā'ā'ā'ā'ā',
father a fitted calf has-bled.' That-on he is-coming-angry,

Īgā' nā'ā' g'ā'. Tā'ā'ā' ā-hā' bāp hā'ā'ā'ā' ā'ā'ā'ā'ā'
to-the-inner-court not went. Then his father outside having-come to-him
 nā'ā'ā'ā' hā'ā' lā'ā'ā'. Ō ap'ā' hā'ā'ā'ā' k'ā'ā'ā'ā' jē, 'vā'
already to-make began. He his-on father-to said that, 'so-many
 ā'ā'ā' hā'ā' vā'ā'ā'ā' k'ā'ā'ā'. Tā'ā'ā' k'ā'ā'ā'ā'ā' hā'ā' hā'
days-from I thy service did-for-them. Thy saying-from my notice
 hā'ā' nā'ā' k'ā'ā', tā'ā' ā' hā'ā'ā'ā' k'ā'ā'ā'ā' k'ā'ā'ā'
outside not I-did, unorthodox thou to-me over of-a-post
 k'ā'ā'ā'ā' ā' k'ā'ā'ā'ā' dā'ā', jē hā'ā' ap'ā'ā' ā'ā'ā'ā'ā'
the-young-one-on up calling-for garment, that I my own friend-of
 ā'ā'ā'ā' hā'ā'ā'ā'. Tā'ā'ā' vā'ā'ā'ā' ā' k'ā'ā', jē ā'ā'
said happiness might-have-made. But thy this am, who his-on

mih dhan mayi-ta-j-mi' o'bi-kū ih mōh' tō'tō-tō tō
 all mōh' battery-in having-remembered come in, how-for the
 mōh' kōh' mō'tō-mōh'." Tōp kōh'kōh', "hōh, tō hōh-tōh
 the-fatted mō' hōh-kōh'." The-father mōh, "m, hōh always
 hōh'm mōh mōh-kōh'. Jō-kōh' hōh hōh'tō mōh' mōh mōh mōh-tō
 mōh mōh mōh-mōh. Hōh-mōh mōh hōh in, hōh mōh mōh-mōh
 mōh-mōh. Hōh-mōh-mōh mōh hōh hōh-mōh mōh, jō hōh
 hōh-mōh. Tō-mōh mōh hōh-mōh-mōh (hōh-mōh-mōh), for the
 hōh mōh-kōh' pōh jōh-mōh-mōh,"
 brother having-died again how come-to-life-for-thee.'

SOUTHERN STANDARD MAITHIL.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Bawal and Madhupura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kosi, and which separates it from the District of Purnea. The language and people of Bawal are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhupura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Hindī Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

A. PROSUSCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dekhe*, not *dekhai* as in Standard Maithili.

B. SOUNDS—

Another termination of the Genitive is *ho*. Before the Genitive termination *h*, a final long vowel is shortened. Thus, from *maai*, a boy, one form of the Genitive is *maahi*, not *maih*, as in Standard Maithili. The Locative in *a*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mae*, *mahe*, or *mahe* ; *houer*, *houhe*, or *houhe* ; *de*, *deh*, or *deh* ; *deh*, *deh*, or *deh*. The Hearer's pronoun of the second person is *deh*, *deh*, or *deh*. The Genitives of *he*, who ; *ai*, he ; and *ai*, who? are *ai* *deh*, *ai* *deh*, and *ai* *deh*, respectively. The corresponding oblique forms are *deh*, *deh*, and *deh*. The oblique form of *ai*, what? is *deh*, *deh*, *deh*, *deh*, or *deh*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Form.	Form I.	Form II.	Form III.	Form IV.
1.	<i>de</i> , <i>de</i> , or <i>de</i>	Same as Form IV.	1, <i>de</i> (Form II)	<i>deh</i> .
2.	<i>de</i> (Form I), <i>de</i> , <i>de</i> , or <i>de</i>		2, <i>de</i> , <i>de</i> , or <i>de</i>	<i>deh</i> .
3.	<i>ai</i> or <i>ai</i>		<i>deh</i> , <i>deh</i> , or (Form I), or <i>deh</i> (Form II).	<i>deh</i> , <i>deh</i> , or <i>deh</i> .

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Form I and II.—*deh*, *deh*. Form III.—*de*, *de*, or *de*. Form IV.—*deh*, *deh*.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIMARI.

MATHURIA Dialect (SOUTHERN VARIETY).

(MADHUPURA, BRAGALPURA.)

SPECIMEN I.

बोट बाबरी के दुन बेला बोटै । बीमका देहा कपवा बाप के बरहके नि
 लुनन बिचका मन बीरह देह । बीरन बाप दुनी गारे के पद बीरह देहके ।
 दुह बिचक बाट बीरका देहा मन मन जगल कनि के की कोनो काटन मुहुक
 के देह देहके । मन बाबन मन मन बीरबीरिज बाबा देवका के देहके
 बाबन के मन बाबन के देहके मन बीर के देह बाबा के देह देह । मन के बाबरी
 प्रेमन लेके प्रेमन । मन बाबन में कोनो बाबरी कोनो के बीरन बि देह ॥

TRANSLITERATION AND TRANSLATION.

Kis bōṭ-ka dōi bēṭa bōṭai. Bīmaka dēha kapwa bāp ke barahake ni
 luṇan bicaka man bīrah dēh. Bīran bāp dūnī gārē ke pad bīrah dēhake.
 duh bicak bāt bīraka dēha man man jagal kani ke kī kōnō kāṭan muḥuk
 ke dēh dēhake. Man bāban man man bīr-bīrij bābā dēvaka ke dēhake
 bāban ke man bāban ke dēhake man bīr ke dēh bābā ke dēh dēh. Man ke
 bābarī prēmān lēke prēmān. Man bāban mē kōnō bābarī kōnō ke bīran bi dēh ॥

The next specimen comes from the Bogaunai subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jāṭhī, or man of the western caste. The Jāṭhīs are the wild men of Gorkham of Bihar folk-tales.

The original is given in *transliteration*, as it is a good specimen of the Kairī character of North Monghyr.

KIRATI.

METHELI DISTRICT (SOUTHERN VARIETY).

(BHOJPALE, NORTHERN MOUNTAIN.)

SPECIMEN II.

A FOLK-TALE.

फोरे - मांम - मे - एमो - मोठ्ठा - १५ + ७७ - ७ - कमामा -
 कमामा - एम - पण्डित - उमैमा - जो - फेठफ - नम -
 अयना - मीमा - मे - फेठफ - फि - रे - उमैमा - मे - एम -
 मेम - मोठ - ठेम - मीम - मोफम - दूम - एरी - माएम -
 मोफम - मोठ्ठा नीमा - फेठफे - फि - एम - दूम - एरी
 ठेरे - मीएठ - फम + १ - मा - सुमि - फे - मोठ्ठा -
 मीमा एफे - मोफम - म - मा - मा - मा - फे - मा -
 फेठफे - फि - एम - दूम - एरी - मेम - फेठफे -
 १ - ठेरे - पण्डित + मेम - मोफम - मीमा - एम -
 ठेरे - म - म - मोठ्ठा - मोफम - पण्डित - पण्डित
 मीमा - ठेरे - म - मा - मा - मा - म - म -
 मेम - म - मोफम - मा - मोफम - मे - मुठफे -
 फि - मे - फे - मे - म - म - म - म - म -

4 joht'wā kabe lig'hai lē, 'ō-hē, shō't-wē lām thān-g
that weaver saying began that, 'Oh! ah! now-own-on-the-own-hand I -suffering-own
me lēh'ē-ōth. Tōhē jhī kahlē ōjān'ōhē?' Tāi-pā ō-hā sī
not have-got. Your mother/ance how is-it-destroying?' Thān-ō hī brother-in-law
 kahlē lig'hai lē, 'āh hē'tak, thāh tē khlē wē, tē hōmā hāhā dāh
saying began that, 'O! feel! -buffalo you did-got not, then my sister will
 kahlē-ē hāh'at'hā jē ō shō' mīr pī ghlē gāhā
where-from and-of-thing that you her having striking about distress
 kahlē-ōth? Tāh joht'wā hēh'tak, ār ap'āh hāh'ō hāh pōhā
have-done? Then the weaver understood, and his-own wife's hand saying
 klāh, ē dāh' thāh' ap'āh ghā lē, ār wāh-ē rāhā
look, ē dāh' thāh' ap'āh ghā lē, ār wāh-ē rāhā
 tōh, and the-two persons their-own house came, and happiness-with to-remain
 lig'hai.
begin.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and trye which I get from it.' His wife replied, 'and I'll send some milk and trye regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and trye, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, loon, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀNĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahamanda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Bhojpur caste speak pure Standard Maithilī similar to what is spoken in North Durbhanga, and in the Supaul subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the Hillaria classes throughout the centre and west of the District, and, even to the east of the River Mahamanda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as GāŌwānī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,200,000 speakers.

To the above, 1,200,000 speakers of Eastern Maithilī, should be added the 1,200 Thāris who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thāris will be found on pp. 311 and ff. under the head of Bhojpur. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,000.

The principal points of difference between it and Standard Maithilī are the following:—

I. **PRONUNCIATION.**—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *gāhāi*, not *gāhā*, he goes.

II. **POUNCE.**—The termination of the Genitive is *ā*, *āi*, *āu* or *āu*.

III. **PRONOUNS.**—One form of the nominative of the person of the first person is *āwā*, and of the second person, *āhā*. The genitive singular sometimes ends in *ā*; thus, *āwā* or *āwā*, thy. The Honorific Pronoun of the second person is *āpā*, *āhā*, or *āhā*. The Demonstrative pronouns are *i*, *i*, *i*, *āhā*, *āhā*, or *āhā*, *āhā*, and *i*, *āhā*, *āhā*, or *āhā*, *āhā*. The genitives of *āhā*, who; *āhā*, he; and *āhā*, who; *āhā*, *āhā*, or *āhā*; *āhā* or *āhā*; and *āhā* or *āhā*, respectively. The corresponding oblique forms are *āhā* or *āhā*; *āhā* or *āhā*; and *āhā* or *āhā*. 'What?' is *āhā* or *āhā*, oblique, *āhā*, *āhā*, *āhā*, or *āhā*. Anyone, someone, is *āhā*, oblique, *āhā*, *āhā*, *āhā*, or *āhā*. Anything, something, is *āhā* or *āhā*, oblique, *āhā*, *āhā*, or *āhā*. The plural of all pronouns is formed by adding *āhā*, *āhā*, *āhā*, or *āhā*.

IV. **VERBS.**—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honor is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Mathili, the plural is the same as the singular. The first person is often used impersonally instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Form.	Form I.	Form III.
1	ā, ā, gā, āh, or ā	ā, āh.
2	ā, ā, ā, or ā	ā, āh, āh.
3	ā, āh	āh

In the Past tense, the third person singular also may end in āh or āh, and, in the case of transitive verbs, in āh. In the case of intransitive verbs, we may also have, for the same person, the termination āh.

For the Future, we have the following terminations:—

Form.	Form I.	Form III.
1	āh, āh, āh	āh, āh.
2	āh, āh, āh, āh, or āh	āh, āh, āh.
3	āh, āh, āh, āh, āh	āh, āh, āh.

āh, āh, āh, may be substituted for āh, āh, āh, thus resembling the Bengali form. Eastern Mathili dāhāh, is equivalent to the Bengali dāhāh, pronounced dāhāh, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in ā or āh are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Mathili, to āh and āh, respectively.

In the second and third persons, we sometimes find a termination āh used when special respect is shown to the object, direct or remote. If it is in the second person, this āh becomes āh. These are the only cases of the second and fourth forms of Standard Mathili.

AUXILIARY VERBS.—

The initial ā of the Standard Mathili āh, āh, is dropped, and we have āh. The verb forms a future, āhāh, I shall be, which is conjugated throughout.

Besides the base 'āhā,' we have also a strengthened base 'āhāh.' Thus, āhāh, āhāh, or āhāh, āh.

The Past tense of the verb āhāh, to become, is āh, not āhāh, as in Standard Mathili. In this, āhāh, we are an approach to Bengali. 'I have,' however, is āhāh. 'Having become,' is āhāh.

FINITE VERBS.—

The Past Participle in Standard Mathili ends in āh, thus, āhāh, seen. In Eastern Mathili it may also end in āh. Thus, āhāh. This is especially the case in Central

Purnon, on the Bengali Frontier. The same transposition may also optionally be preserved in the tense derived from that participle. Thus, *Past*, *dehātai* or *dehātai*, he saw. Here again, we see the shading off into Bengali, which has *dehātai*. Sometimes *ai* is substituted for *i*, as in *kātai-āhāna*, for *kāti-āhāna*, (they father) has made.

AUTHORITY—

CHATTERJEE, G. S.—*Some specimens of the Dialects and Sub-dialects of the Kshikṣi Language. Part VIII.—Kshikṣi-Bengali Dialect of Central and Western Province. Calcutta, 1893.*

The first specimen is the Fable of the Prodigal Son. It is printed in the Kshikṣi character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnon, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an independent translation.

The second specimen is a popular song. It is printed in Kshikṣi type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kshikṣi, the spelling is capricious. The mistakes have been already accounted for in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BEHAR.

MITHILLI DIALLECT (EASTERN VARIETY).

(CENTRAL AND WESTERN FORMS.)

SPECIMEN I.

रेशगीचउ डूँचिदागैव बौष्ठगोशे खोचछा चापदि
 छीठछ डूँचिदाग १११ वल्पा जेसमपव होदग १११
 छेछा जेवलाछ बौष्ठग शमपग पांछा छेछे औपछेछ
 छेछा चापछेछे खोचछावेछा शमै वल्पाछे छीछेछा वछेछे
 औप बौठे अपछा शमपग वल्पाछे छेछेछे औपजेवला
 शमै छिछाछेछे छेछेछे पाग अपछा नछे औपछ
 वल्पाछे गग छेछा वल्पा छेछेछा रेशछेछेछ पछेछा
 पछेछेछ छेछाछे छेछेछे छेछा वल्पा जेछेछेछे औप
 बौष्ठग मछ नछे छे छेछेछेछेछे छेछेछा पछेछेछे अपछा नछे
 नछे छेछे बौष्ठग मछ छे नछे वल्पा वल्पाछेछ छेछा
 वल्पा छेछे छेछा वल्पाछा छेछेछे औप छेछेछेछेछा
 छेछेछेछे अपछा वल्पा छेछे छेछे औप बौष्ठग छेछेछे छेछे
 वल्पा छेछेछे वल्पाछेछे औप छेछा मछछे अपछाछेछेछेछेछेछे

[illegible]

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHARĪ.

MADHURI DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PUNJAB.)

SPECIMEN II.

A FOLK-SONG.

करी निरु मुहवा नरिन मेरु जयिवा हे । करी निरु देहियाने हनरो डेरवा ।
 वान निरु हुहमनि नरिन मेरु जयिवा हे । निवा निरु देहियाने हनरो डेरवा ।
 इनको डेरु वन वीन जयिवा हे । मेरी देहिय डेरु निरु वीन जयिवा हे ।
 वनने कोडिमि वन मेरु नै जयिवा हे । वनने नै निवा के वरेष जयिवा हे ।

TRANSLITERATION AND TRANSLATION.

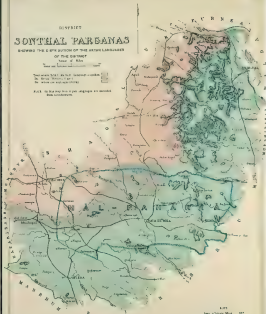
Karī	Nir	muhavā	maṭia	Wēh,	Sakhi	hē,	
First	without	face	pale	become,	Friend	O,	
Karī	Nir	dehā,	re,	jhānī	gāh	ai?	
First	without	body,	ah,	emaciated	word	O?	
Nir	Nir	muhavā,	re,	maṭia	Wēh,	Sakhi	hē,
But	without	face,	ah,	pale	become,	Friend	O,
Ph	Nir	dehā,	re,	jhānī	gāh	ai.	
Emaciated	without	body,	ah,	emaciated	word	O.	
Qarāṭ	utālā	gharā	gharā,	Sakhi	hē,		
Roaring	rose	clouds	terrible,	Friend	O,		
Se-hē	dehī	qarā	jīs	maṭ,	Sakhi	hē.	
That-also	emac	faded	life	my,	Friend	O.	
Dharāṭ	jānī-har	Nir	ai,	Sakhi	hē,		
I-will-take	emaciated-of	guise	I,	Friend	O,		
Karāṭ	ai	ph-hē	utālā,	Sakhi	hē.		
First-to	I	believed-of	word,	Friend	O.		

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of what, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is troubled, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

ANALYZED THE 2-GRD PORTION OF THE 2000 LABORABLE
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Figure 1 shows the results of the regression analysis. The results show that the regression coefficients are all positive and significant at the 1% level. This indicates that the variables are positively related to the dependent variable. The results also show that the regression coefficients are all significant at the 1% level. This indicates that the variables are positively related to the dependent variable.



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CHHIKĀ-CHHIKĪ DŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Barika Sub-division, and in the north and west of the Southal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Sub-division of Dargah (Dargah) is there a small tract, north and east of the town of Dargah, where the two languages overlap without conflicting, Maithilī being spoken by people from Bihar, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Mughā and Buxāriā languages which are spoken in the Southal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Southal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī DŌLĪ.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	200,000
Southal Parganas	200,000
Total	600,000

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Southal Parganas, it appears to have been considered to be a kind of Bengali, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī DŌLĪ' owing to the frequency with which the word *chhikā*, meaning 'he is,' and its conjugates is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhupura and Patna. Suffice it to draw attention to two particularities which it shares with the dialect spoken in Monghyr. The first is the *Sandanā* which it has for adding the sound of 'a' in the English word 'hat' to the end of words. This sound it represents by the letter अ, which is represented in transliteration by ā. It should be remembered that, in the following specimens, every ā at the end of a word is pronounced ā, like the 'a' in the word 'hat.' Thus, what in Standard Maithilī would be *apās, cān, bacās* in South Bhagalpur *ap'ā, cān'ā, bacān'ā*, pronounced *ap'ā, cān'ā, bacān'ā*. The other peculiarity is the tendency there is to lengthen a final short a. Thus, instead of the Standard Maithilī *har'*, having *hara*, South Bhagalpur has *harā*. The local dialect has

other particularities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagulpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Eastern Parganas, it is the most eastern of the South-Changpik Districts in which Bihâri in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century *Antonio, a Roman Catholic Missionary at Bhagulpur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY.—

Dr. KENNEDY, H. A.,—*Grammar of the Dialects and Sub-dialects of the Hindî Languages*. Calcutta, 1857. Part VII.—*South Hindî—Bhagpûr District of South Bhagulpur*. Calcutta, 1865.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Devanâgarî character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Devanâgarî character, it should be understood that the usual character employed in Bhagulpur, as in other parts of Bihâr, is the Kalihî.

¹ *Catholic Review*, Vol. v. June, 1848, p. 108. Also *Journal of the Bengal Asiatic Society*, Vol. ix. 1854, pp. 45 and 46.

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a southern and a northern, by the river Ganges. Northern Monghyr consists of the Begumbari Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jaura. The main language of the District is Bihari which is spoken in two dialects. In Begumbari Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithili is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Khagpur country, a variety of Maithili is spoken, which closely resembles the 'GABHO-SABHO' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahi dialect of Bihari, with which we have nothing to do at present.

The following sample of the Pamphlet of the Prodigal Son is in the form of Maithili which is spoken in the south of Gogri Thana, and in the Khagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'd' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *s* as in 'har^sto', my, and sometimes by 'a', as in 'cha^ala', he went. There is no rule observed in this 's' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transcription. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'd' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chididai*, and *chididat*, he was.

Words, which in Standard Maithili, as well as in the Southern Standard Maithili of Begumbari end in a short *i*, above the line, which is hardly pronounced, in this dialect end in a long *i*. Thus, *karai*, having done, which corresponds to the *kar* of Standard Maithili and of Begumbari.

Note the forms *karai-de*, we, and *ap^sach*, your-Honour.

के बोलना मनाही तबही ऊ बोलना बोल के लखान देइके कि हमे दिन से हम बसतुका के खेला कवी मरुत की बाहु कपी कलसील के बापी न लखी पैसा कपने एकरा सेना भी न देवा कि पेकन के क हमे दीपन मोहिन के जोमे कानहन बनये। बाबो के देवा पे बोल बुद्ध बन कपन के कपने बाहु केकन बोलना देवा के बोलने कलन सील केही बाब कपने कि ने देवा की कने दिन एकरा कानके ई बाबो के बुद्ध हमन केल के पीने किनो मजान कने बोल मारे बनन में क जोड़ी हैने में निरुत की बन देवा कानहन होने बाहे ।

chhi. Ah 'bae'ch ap'ra n'har n'hi n'hi," This is what he
 am. Now we three are around the lamp." Then he runs
 ap'ra h'p'ke pia ch'fa. Jah is distant child, i.
 his own father-of near was. When is distant-man-is was, that
 ch'ra h'p ch'ra-pa n'ya h'at'at, our hand-ke ch'ra g'la-n' h'p'ke
 his father himself p'p made, and running him necks clasping
 around. h'at. E'p' h'at'at, 'he h'p, hand two are farthest
 him took. Then said, 'O father, I h'p and God
 ap'ra p'p h'at'; at him two both h'at'ke-ke 'jog n' h'at'
 before in did; now I the are being-called-of fit not can.'
 Then h'p ap'ra n'har-ke h'at'at is, 'what-oh n'ch'ha h'p'ra
 Then the-father his own around-to said that, 'all-these good clothes
 n'ch'ke-ke ch'ra p'at'at d'at; are h'at-n' h'p'at,
 having-brought-out the-persons having-clothed give; and hand-to n'ring,
 our g'p'at'at j'at'at p'at'at d'at; are hand-ke h'at, our n'aj
 and top-in shoes having-clothed give; and we let-out, and n'ring
 ap'at'; h'at'at h' h' h'at'at i h'at'at n'ari g'la ch'ha, p'at'
 let-are-out; because that my this are having-did good was, again
 j'at; h'at'at g'la ch'ha, p'at'at n'at'. This is not n'aj
 hand; having-brought-out good was, again n'ring.' Then they all n'ring
 ap'at'at h'at'at.

Ch'ra h'at'at h'at'at h'at-n' ch'ha, are jah g'ha h'p n'hi,
 His older are father-in was, and when the-time near he-was,
 n' h'at'ke-ke h' h'at'at n'aj n'at'at, are a ap'ra n'har
 then having-of and n'ring-of n'at h'at'at, and he his own around
 n'at'at-n'at'at h'at'at ap'at'at h'at'at n'at'at, 'h' h'at'at'
 all-in-from are himself near having-clothed n'at, 'what is?'
 U h'at'at h'at'at, 'ap'at'at-ke h'at'at n'at'at, are ap'at'at-ke
 He said that, 'Your-Brother's brother come n'ring, and Your-Brother's
 h'p n'ch'ha h'at'at h'at'at h'at'at, h'at'at h'at'at ap'ra h'at'at d'at'at
 father good food n'ring, because that h'at'at are n'at
 n'ring n'at'at.' Then ch'ra n'at'at h'at'at, are h'at'at n'at'at
 prosperous he-pot.' Then in his n'ring happened, and inside not in-go
 ch'ha. E'p h'at'at h'at'at h'at'at h'at'at h'at'at h'at'at
 h'at'at. This for his father n'at'at h'at'at h'at'at
 h'at'at. U ap'at'at h'at'at h'at'at h'at'at h'at'at, 'at d'at h'at
 began. He his own father-to n'ring g'at that, 'many days-from I
 ap'at'at-ke h'at'at h'at'at n'at'at h'at'at, h'at'at ap'at'at-ke h'at'at
 Your-Brother's n'ring doing n'ring was, and now Your-Brother's n'ring

we uttered. This agree with men's say we tell,
 not dissipated. Nevertheless Year-Mooner one bid even not pass,
 hi jek'ek kaka bandi diti mohin-ke jure bandi kar'ed.
 that which long-taken I friends acquaintance with joy I-might-mate.
 Are I both jo tora kal diti sangat-to kar'it jek'it
 And this one who thy whole small property looks after
 phak'ak, ak'it ut'it-ut agree bar'ki kaji kull.' Hip
 three-ways, his coming-on Year-Mooner against first mate. The father
 kah'it'it hi, 'et both, E ak'it diu kar'it ak'it ak'it; are
 and that, 'O son, thou all days me with art; and
 jo kakh kar'it chika, so too chika. Magar jek'it tita
 what anything since to that there is. And when thy
 little man's bid, jita; hanka bid, mita chun,
 together dead become, look-for-fore; last become, got in-for-then,
 to's bid'it bandi to'ka chika.
 then do-for joy do-become as-proper.'

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Santal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bhagal by the mountain range which runs down the centre of the Santal Parganas from north-east to south-west. Only in the Dargah Subdivision do the two languages meet, and here speakers of Hindi and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahi, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final *t*, which in Standard Maithili would be short, is here lengthened to a, but no trace appears in the specimen of the preference for adding an 'a' sounding like the 'o' in the word 'hot' to the end of words, which is so common in Moughyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Santal Parganas. A few lines of the Fable of the Prodigal Son in a version, which comes from Dargah will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

Mauriut Dumbet (Southern Variant).

(Dumbet's Son-in-law
OF THE SOUTHERN FAMILIAL.)

Ik adwet-ké ék kék alhahé. Gwé-wé-wé shéw'ké ap'wé hóp-lé
One man-to two men were. Three-is-from the-possessor his-one father-to
kins'f'm, 'hó kéké, kék'wé kék-wé jé wé-jé kék ék hóp
said, ' O father, my share-is what property will-be that having-divided
is.' Tak hóp wé-ké wé-jé hóp dékén.
gave.' Then the-father all property having-divided gave.

WESTERN MAITHILI.

This is the language of the Hindus of the Munshargar District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Munshargar. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Bhikhi Thana. As already stated, the language is much infected by the dialects of Bhajpuri spoken in Saran and Champaran. It is estimated that Western Maithili is spoken by the following number of people :—

Name of District.		Number of Speakers.
Munshargar	.....	1,574,400
Champaran	.....	22,800
Total		1,597,200

The language spoken in the north of the District of Munshargar differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILI OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpur dialect, locally known as Maithali, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithili, and partly Bhojpur. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpur. In the present Survey, I class it as a dialect of Maithili because the country where it is spoken belongs historically to the ancient kingdom of Mithila. The Brahmins of this part of the country speak a purer form of Maithili than other castes, and still use the Maithili alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpur forms which occur. Examples are the words *id*, and *ahid*, both meaning "is".

AUTHORITY—

Grammar, &c. &c.—New Grammar of the Dialects and Sub-Dialects of the Related Languages.—Part II.—Bhojpur Dialect of Maithili, spoken in Champaran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces. Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

KHAM,

MATHURI (MATHURI-BHOOPUR) DIALECT.

(SOUTH MISHAPPAHUR.)

SPECIMEN L.

एक देवू-बादमी में दू-बड़िका रहीं । ओर में से होकरा बाग के बगलक, हो बागू, बन बनैय में से के बगल बिहल बगल ओर के बगल के दे दू । त क ओकरा में बनल बन और देलक बगल बिल न ओरिह कि ओकरा बहिरा बन बिहिरि ओर कर के दूर देलकक रिक ओर कहीं कसरी में दिन कसरी बनल बनैय बना देलक । ओर बन क बनल बन बिहिरि कस देलक, तब ओ देव में कसरी बनल बनलैक, ओर क बनल हो देल । ओर क बा के ओरि देव के एक बनलर बादमी बनै रहीं बनल । क ओकरा के बनल बनलै बनल बनलै क देलक । ओर क बनल देव बिहल के से दूर बा के बन बादलक, ओर क ओकरा के दूर देलक । तब क बनल ओर बनलक, बिहल बा बाग के त बनल बन बादल ओकरा के बागे के ओरि बनल बाग, ओर बन मूँ में मरे । बन क के बनल बन बिहल बाग ओर बनल के बनलै कि हो बागू, बन ओर बनलै दूर बिहलक । बन बन बन के देव कसरी-कसल हो, कसरी के बन बन बना के बागू । ओर क क के बनल बाग बिहल बाग । बन क दूर रहीं तब-ही ओकर बाग ओकरा देव क ओर बनलै, ओर बनल क बाग बनलै, ओर बाग बाग ओरि । ओर देव बाग के बनलक, कि हो बागू, बन बनलै बिहलक ओर बनल के बनल में ओ बाग के बाग के, ओर बन बनलै के देव बनलै बनलै । ओकर बाग बनल ओकर बन के बनल कि बन के बिहल कसल बिहल के बनल, ओर बिहल के बिहल, ओर बनल बाग में बाग, ओर बाग के बनल बिहलक । ओर बन बन कसरी ओर बाग, बागे कि बनल बनल देव ओकर क; ओर देव रहीं के बन देलक । ओर क बन बनल बनलै बनलै ।

ओकर देव बाग देव देव देव; ओर बन क बनल के बनल ओर बनल दूर बन, बन बाग ओर बनल ओर बनल । ओर क ओर बन में के बन ओर के बनल के बनल, कि दे ओ ओर दे । ओकर बनलै कि बनल के बन देलक रं ओर बनल के बागलै बनलै बनलै, तब बन कि बनल के क बनल ओर बनल देलक । ओर क बिहल देव, ओर बिहल के बन में बन । तब बन बनल बाग बागल बनल ओर बनल के बनलै बनलै बनलै ओर क बनल बाग के बनल देलक, कि देव, बन बनल बन के बनल के देव कसरी ओर बिहलै बनल के बनल त बनल; ओर कसरी बनल के बिहलै बनलै बनलै बनलै न केन कि बन बनल बनल देव के बन बनलै बनलै, बनल बनल के दे देव, कि बनलै बनल के बन बनल के बन बनल, ओर देव बनल तै के बन बनलै ओकरा बनलै बनलै बनलै । बन देव के बनल कि, ओ बनल, त बन देव बनल के बनल, ओर के बनल बनल के बन बनलै हो । बनल बनल के बनल के, बागे कि दे ओर बनल बनल बनलै बनलै के बनलै क; देव बन बनलै के बनलै क ।

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

MATTERI (MAYMIR-BAGPUR) DISTRICT.

(NORTH MURAHARPOUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek kōṭ' ad'mi-kē di kōṭi rēhā. Oṭ-mē-ā chōṭhā bāpōt
A certain man-in two one were. Then-in-from the-younger the/father-as
 kōṭhā, tō kōṭi, ānā-mān-mē-ā jō kōṭer kōṭi kōṭhā bāp,
was, 'O father, wealth-property-in-from what my short portion was-as,
 ā kōṭhā-kō ā āh' tū ā āṭhāṭh āṭh ānā kōṭi
that me-to having-given give! Then he hands his own wealth having-given
 āṭh. Bāhā dī ā āṭhāṭh ā' āṭhāṭh kōṭi āṭh kōṭhā jōṭ
gave. Many days not were that the/younger one all everything collected
 āṭh-ā āṭh dī āṭh āṭh jōṭ, āṭh āṭh āṭhāṭh-mē dī
having-made a/for country having-gone was, and there āṭhāṭh-in days
 jōṭ-āṭh āṭh āṭh āṭh jōṭ āṭh. Āṭh jō ā āṭh āṭh kōṭi
possessing his own property having give And when he his own all acquiring
 āṭh āṭh, āṭh ā āṭh-mē kōṭi āṭh jōṭhā, āṭh ā āṭh
disappearing give, then that country-as a/very famine fall, and he poor
 āṭh. Āṭh ā jō-ā āṭh āṭh āṭh āṭh āṭh āṭh āṭh āṭh āṭh
became. And he going that-very country-of a rich man near to-remain began.
 Tū āṭh-kō āṭh kōṭi-mē āṭh āṭh-āṭh āṭh. Āṭh ā āṭh jōṭ
He his his own field-in once finding-for was. And he his own daily
 āṭh-āṭh, jō āṭh kōṭi, āṭh āṭh; āṭh āṭh āṭh āṭh
work-with, which the-own not. to-ill mind; and against him-is nothing
 āṭh āṭh. Tū ā āṭh āṭh āṭh kōṭi kōṭi, 'āṭh āṭh āṭh āṭh āṭh
give not. Then he thought and said that, 'my father-of indeed too-much
 jōṭ. āṭh āṭh āṭh-āṭh āṭh-āṭh āṭh āṭh jōṭ, āṭh āṭh
was. superfluous amounts-of eating-from bread over-and-over give, and I
 āṭh āṭh āṭh. Āṭh āṭh āṭh āṭh āṭh āṭh āṭh āṭh āṭh
by-longer on-dying. I have-given my own father over will-go, and him
 āṭh āṭh āṭh, 'tō kōṭi, āṭh kōṭi jōṭ-āṭh āṭh āṭh. Āṭh
to I-will-say that, 'O father, I this-world the-own-world both spotted. I
 āṭh āṭh-āṭh āṭh kōṭi jōṭ āṭh; āṭh-āṭh āṭh jōṭ āṭh-āṭh
now Your-Honour-of son to-be-called fit not am; me-also a servant making

I with *je* *palatya-inh-ke* *semp* *ap'ra-ke* *then* *up* *chik*,
 this *see* *was* *harish-g'* *with* *Your-Honour's* *mouth* *dismissing* *you*,

jeana *her* *ad* *hane* *her* *ap'ra* *ch'ri* *li* *hiij* *hail-hh'*
at-what-very *time* *he-came* *at-that-very* *time* *Your-Honour* *him* *for* *food* *her-made*.'

Ep *haji-at* *hail'ra* *h'*, ' *h'* *hail'h*, *si* *sh* *dis* *hane'm* *semp* *chik*, *see*
The-father *the-son-to* *said* *that*, 'O *see*, *then* *all* *days* *me* *with* *ari*, *and*
je *hach'h* *hane'm* *hach'* *sh* *sh'h'* *ch'hon*. *Amud* *hach'h'* *hane-ke*
said *anything* *mine* *is* *that* *all* *thing* *is-to-thee*. *My* *marriage* *having-made*

ach'h *hai*, *like* *h'* *I* *shar* *hail* *mas-gil* *rah'ra*, *at*
proper *is*, *because* *that* *this* *my* *brother* *having-died-gone* *was-for-thee*, *is*

give-hh'; *hail-gil* *rah'ra*, *at* *will'ra-hh'*
has-lived-for-thee; *but* *your* *was-for-thee*, *he* *has-lived-gil-for-that*.'

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Officer Agent of Tirhut. It was recorded in the Bhojpur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

Christian, A. A.—*Seven Centuries of the History and Sub-division of the Hindi Languages. Part IV. — Maithilī-Bhojpurī spoken in Central and South Muzaffarpur. Calcutta, 1866.*

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÍ.

MATHERÍ (MATHER-BROOKER) DICTION.

(SOUTH HINDUSTANÍ.)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1838.)

Ek jani-hé dajh bēh m'hān. Ōk'ra-mā-m chhō'hā ap'ni
One person-to two some were. Then-in-from the-younger his-own
 bēh-m hoh'hān, 'hā bēh, chhō-ho bakh'ā jē kachh kharā hē,
father-to said, 'O father, wealth-of mine what any mine maybe,
is th.' To ē d'ōr'hō 'hā d'hān. To kachh dīn bēh-pur
that give' Then is them-to dividing gave. Then some days passing-on
 chhō'hā bēh mē jani h'hān. Tok'ā hāi bēh dīr pur'hā
the-younger one all collected made. That after very distant foreign-land
 chāi g'hān. U'h jē-ho mē chhō kachh-mā-nighāh d'hān.
living-gave went. There having-gave all wealth had-lands-in wanted to-gave

Pachh, mē nighāh-pur, ē d'hō-mē bēh chāi pur'hā. Ōk'ra
Afterwards, all waiting-on, that land-to a great famine fell. His
 k'hō p'hō dakhh hō b'ghā. Tab ē g'hō-mē hā
sitting drinking-of trouble being began. Then is the-village-in a-certain
 hariyā-ho jē jē-ho g'hān. To ōk'ra ap'ni k'hō-mē star
rich-man-of near having-gave to-fell. There his his-own fast-to enter
 chhō-ho ē hāi d'hān. Ōk'ra mā-mē chhōhā hō nār jē
feeding for waiting to-gave. His mind-to it-was that the-mind what
 hōyā k'hō-mē, mē hār'hā m'hā, ē hā-ho p'ni
kind were-eating, then-also to-me night-to-go, then having-eaten myself
 hār'hā. Bā-ho hō mē d'hā-mā. Tab m'hān kī, 'hār'hā
I-mighty. That-also anyone not was-eating. Then he-thought first, 'my
 bēh k'hō bakh jani-ho bēh-ho kachh jē-ho, mē hār
father was many women-of having-fed remaining-over gave, and I
 hē bēh-m mā-mē. Hār nē-ho ap'ni bēh kachh jēh
was longer-from on-dying. I having-eaten my-own father near would-go
 ē bēh kī, 'hō bēh, hō hār hār-ho hē ē bēh hē
and would-say that, 'O father, that I God-of near and thy near
 p'hā hē. Hār ē chhō mē kī t'hō b'ghā hāh. Hār'hā
is dī. I was such on-me that thy one I-may-be-called. He-also
 bēh jē jēh k'hā. Tab nē-ho ap'ni bēh-ho hē ch'hān
a great like keep.' Then having-eaten his-own father-of near he-went

Uhar hai. Bah: Khud maine-ke sthli kha hi ? (har hai
 this is. But happiness making, for happiness because that this my brother
 jo mer gäl rah'han, se ji gä'han; i khuli gäl rah'han,
 who dead gone was, for then, he doing went-for-then; and last gone was-for-then,
 se mil gä'han.
 he found went-for-then.

JOLAHĀ BOLĪ.

The Muhammadans of North-Gujarati India do not all speak Malithi. Those of the Western Districts, Champaran, Saran, and Maudharyar speak a dialect akin to the *Amriti* of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islam do speak the *Malithi* of their Hindī neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Muslims of that District, speak Urdu or Hindustani, the number of speakers of this language being returned as about 4,000. The census shows 536,637 Muhammadans in the Darbhanga District, and, of these, the local officials return 337,606 as speaking this corrupt Malithi, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, *Jahāid Boli*¹.

Specimens of this dialect will be found in the writer's *Introduction to the Malithi Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Hindi, this caste is called *Jahāid*, with the two last words short. Further east they are called *Jahāis*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

KIHĀRĪ.

Māṣṭurā (Jatānī Bōi) Dialect.

(DARGAHĀ.)

Kōn is'ān-kō ō wān cihān. Ō-nē-ā chō'fā hōn
A certain man-to two son were. Then-is-from the-songer sit
 ap'ā hāp-ā kah'ān, 'hā hāp, thān-cū-ā jē hānār hāh
he father-to said, "O father, goods-is-from whatever my share
 hāp, ā hān'rā hā dā. Thā ā n'rā ap'ān thān
my-to, that me dividing give' Then he to-them his-own properly
 hāp-dā'ān. Hāh dā nā hāhān hā chō'fā hāh nā
divided. Many days not had-passed that the-songer sit every-
 kōhā thā jōhān-hā hā hāh dā dā chō'gā, hā 'āh
thing putting-together (to)very distant country meet-ones, and there
 hāp'ān-nē thān dā-nē ap'ān thān ap'āhā. Jā ā nā
re-coming-to a few days-to his fortune acquired. When he every-
 kōhā ap'āhā, thā ā dā-nē nā'gā pō'āhā, hā ā pō'ā
thing had-visited, then that country-to familiar fell, and he poor
 hā-gā. Hā ā jōhā ā dāhā nā'āhā-nē ā dāhā
became. And he recognizing that country-of indolence-to from one-of
 hā nāhā hāh. Ō ghār-wān āhā hāh-nē nāh chāhā
near to-the began. That owner-of-the-house him field-to mine to food
 hāhā'hā. Thā ā hāhā chāhāp'ān jē āhā hāh, ap'ān
and. Then he the-field-of the-lab-with about mine used-to-act, his-own
 pō'ā thān chāhā'hā, hā hā nā āhā hāhā dāh. Thā
help to/him needed, and any-body not to-him sup-pling used-to-give. Then
 āhā hā hāhā, thā ā ap'ā jī-nē kah'hā hā, 'hān'rā hāp
to-him again became, then he his-own mind-to thought that, "my father
 hān hāhā-hā hāhā ā hāh āhā pō'āhā, hā hā
was hasty-to-his hāhā ā hāh āhā pō'āhā, hā hā
near labourers-of required-for-the-food then were bread is-cooked, and I
 hāhā-nē nāhāhā, hān āhā ap'ā hāp-hān jōhā, hā nāhā-nē
beginner-with am-dying. I arising my father-to will-go, and him-to
 kah'hān hā, 'hā hāp. hān Khōhā hān āhā hāhā hān gōhā-gā
will-say that, "O father, I had before and then before a-sinner
 dāh. hān pō'ā thān hāh hāhā jōhā nāhā āhān. Ap'ān
am, I again-say thy sin to-be-called jī not am-for-that. Thy
 hāhā-nē-nē ā hān'rā nāhā," Thā hāhā āhān ā
head-streams-is-from one me-also bego." Thā thān āhān ā

ap'ni hāp kane chōsh. Lōka jōh ā phat'hō rōh, thōr hāp
his own father to meet. But when he at-a-distance was, his father
 ch'vā āpār mōyā k'phōin. Hōr dūr-hā ch'vā pōh-mō kōh-k'phōi
his upon companion made, and running him the-way-by returned,
 Hōr chōmōh k'phōi. Hōr vō'hā kōh-k'phōi jō, 'au hōh, hōm Hōhā
and him took. So to-him said that, 'O father, I Got
 hōm Hōr tōh'vā hōm gōhō-gār chōh, hōm pōr thōr hōp kōhōh
before and the before a-moment am, I again thy son to-be-called
 jōh vōh' chōhōh.' Lōka hāp ap'ni mōhōr-ōh kōh'hā h, 'mōh-
It not any-for-then.' But father his-own account-to said that, 'at-
 ā mōh vōh jō hā ā tō'hā pōh'hōh, Hōr tō'hā
thus good does that simple that to-the-person put-on, and this-person's
 hōh-mō kōh'hōh Hōr gōh-mō jōh pōhō hō chōh, Hōr vōh-hōh
head-on ring and feet-on shoes putting on give, and (to)-on-off
 vōh-hō kōhōh Hōr kōhō hōm. Kōhō hō ā tō'hā hōmōr mōhō
nothing eat and movement make. Because that this am my food
 chōh, pōr jōh hā; hōhō chōh, ā mōh hā.' Tōh ā mōh
was, again offer it; and was, he found it.' Then they at
 kōhō hōm hō'hō.
married to-make began.

Chōr hō'hā tō'hā kōh-mō rōh. Kōhōh jōh gōh-hō hō
His other son the-field-in was. The-field-from when house-of was
 hō, tōh ap'ni gōh-mō chōh Hōr mōh-hō hōj vō'hā. Hō āpār
was, then his house-in drew and clanging-of sword heard, and his
 mōhōr-ōh-ōh chōh-hō hōh-hō pōh'hōh, 'ī hō hōj?' Ū chōh
account-to-from one-to calling asked, 'this what is?' He to-him
 kōh'hōh, 'Chōr hōh vōh-hō, Hōr thōr hā kōhō hōhōh
said, 'thy brother has-come-for-thee and thy father very anxious
 hōj kō'hōhōh; ā hō hō ā chōh hō-dūmō pō'hōh-hō.
found has-made-for-thee; this for that to him bravely has-found-for-thee.'
 Tōh ā hōj gōhō hōhō hōr gōh ā pōh. Hō hō thōr
This is very angry became and in-the-house he did-go. This for his
 hāp ap'ni hō'hā hōh-hō mōhō hōj. Tōh ā ap'ni hōp-hō
father his other sword to-extremity began. Then he his father-to
 jōhōh dōhō h, 'dōhō, hōm āhō hōm-ō thōr vōhō hō
answer gave that, 'now, I so-many years-from thy service have-
 hōh-hō, Hōr kōhōh mō thōr hō hō hō'hōh-hō, Hōr hō
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
 hōh'hō kōhōh hō-thō pōhō hō mō dōhō, hō hōm āpār
to-me at-any-time a-charge had even and didst-give, that I my
 dōhō-vō'hō hō-hō hōhōhōm, Lōka ī hōj thōr thōr hō-hō
friends having-taken might-not-for-leave. And this am thy wealth taking

¹ Lōka kind of definite article. The meaning of the construction is "the best was given to thy brother."

kuo'ti-patsoi't-ko saig wai-de'tsai-hi iir o juk'ti'ni ko tok'ti'ni
brother-of with has-waited-for-thee and he ever-when come ever-thou
 et'ni-ti hi kiai koi't-ki.' Eap et'ni-et koi't'ni, 'bop
kin-for smallest front thou-hast-made.' Father kin-to said, 'O son
thou ever wastest art, and what-aye mine is, that all thou
has. Mayst kioi't-koi'ti, wiji hi, kioi'ti I thou wast
is-to-thou. But every-making proper is, because-that this thy brother
maral chioi'ti, o pui jia-hi; hoi-gai chioi'ti, o
dead was-for-thee, he again alive-is-for-thee; but was-for-thee, he
pui mil'ni-hi'
pui found-is-for-thee.'

STANDARD MAGAHL

The following specimen comes from the District of Gyo, where it is acknowledged that the purest form of Magahl is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in English type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *t* for *d* and of *u* for *a*, which are common in the written character. These inaccuracies have been silently corrected in the translation. Note that an initial *t* is written *et*, and that *s* is always written *d*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHINJI.

MAGADH DIALECT.

(GATA DIALECT.)

SPECIMEN I.

एक बानी के दु ओ वेडा हउवेन । एवहुही में से बोलका बान बाव
 से बहउक के ए बाबुओ गोहन बीज बाबु के से से एमन बान हो । से
 एमन देवा एव के बान बान बीज बाबु एवहुही ओही में बहउ देवक । देव
 बीज ओगे वा बीज के बोलका वेडा बान बान बीज बोल बोल के ओगे
 नही हुन देव में बहउ देव । हुन ओ के बान बान पुंओ पुनओ में नोबान
 बान देवक । बाउ एव बान ओही लुकुत एव के देव में नही मारी बहउ पड़
 बाउ बीजवा बीजनीक लेवे बहउ । एव हुन के देओ बहउवा होवा ओ के नही
 बहउ । क बोलका बान बाव में सुवन बनाने वा बीजकर । बाउ क लुवनोवन
 के बाउ बाउ लुवा से बान वेड मने ओ नी ओमने एव बाव ओ बीजका वा
 दे एव । बाव बीजवा लुवा बहउ एव बहउ के एमन बाव के देओ बीजवा
 बाव हव बीजका हउवान बाव के एव में बहउ बहउ के दे एव । बाउ एव
 लुवे मन हो । बव बा के बहउ बाव हो बाव बाउ उवका से बहउ के ए बाबुओ
 एव बाववा नीगे बाउ बीजका नीगे नही पाव केही । बाउ बव एव गोहन वेडा
 बहवे लुवन वा हो । ए एमन बान देओ लुवा नीवन नव । बव के एव
 बाउ बान बाव होवा देव । बवनी बीजका बहवे वा लुवा हुन बावने एव के
 बीजवा बहवा बीजका देवकर । क देव के बीजका बहवा बहउ बहउ । बाउ बहउ
 के बीजका ओवा से बीजकर बाउ लुवे नही बहउ । एव वेडा बीजका से
 बहउक के ए बाबुओ एव बाववा नीगे बाउ गोहन नीगे नही बाव केही ।
 बाउ एव बीजवा वेडा बहवे लुवन वा हो । बाव बीजवा बहवा बहव बीजवा
 से बहउक के बाव देव देव हुवा ओवा बाउ बहवा बीजवा नीगे बाउ बहवा एव में लुवा
 देववा देही बाउ ओगे में लुवा देही बाउ एवहुही बाव बाव नीगे बाव बाउ लुवा
 नही बाव के ए वेडा एमन मन लुकुत एव बाउ देव के बीजक है । लुवा देव एव बाउ
 बव देव के बीजक है । बाउ क बव लुवा मनाने बहउ ।

बीजवा बहवा वेडा बाव में एव बाउ एव हुन से बा के बव नीगे
 बहउ एव ओगे बाउ बाव लुवन । एव देओ बीजवा के वेडा के लुवन के

[No. 12.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIRHAR.

HAGARI DISTRICT.

(GATA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

RA IHTA-ko dogh bañ hañika. Ur'kandh-mñ-ā chhoñ'h āpan
One man-of two was were. Then-is-from the-possessor his-own
 hup-ā hāñ'hā kē, 'ā hāñ-hā thar chōj-batā-mñ-ā jē hānar
father-to said that, 'O father! thy property-is-from which my
 hāñ'hā hāñ'hā ā hāñ'hā dā-āh.' Tab ā āpan sū chōj-batā ur'kandh
where may-be that we-to give! Then he his-own all goods then
 āññ-mñ hñ-dāhā. Dhar dā bā ā pāñ'hā kē chhoñ'hā
his-own-to dividing-gave. Many days to-gave not were-allowed that the-possessor
 hāñ'hā āpan sū chōj hāñ-hāñ-hā hñ hāñ dār āñ-mñ chāñ-hāñ.
was his-own all things collecting awaiting very far country-to his-own-own.
 Hāñ jē-ko āpan sū pñ hāñ-hāñ-mñ jñ-hāñ-dāhā. Ā jē sū
Then going his-own all fortune misconduct-in he-wanted-own. And when all
 pāñ-hāñ-hāñ hñ ā āñ-mñ hāñ hāñ hñ pāñ; ā chñ dñ-āñ
he-wanted then that country-in very long family fell; and him-to trouble
 hñ hāñ. Tab hñ-ko āñ mñ-hāñ hñ jē-ko hāñ hāñ. Ū chñ
is-by began. Then there-of one individual near going to-there he-began. He him
 āpan hñ-mñ āñ chāñ-hāñ pāñ-hāñ. Ā ā mñ-hāñ hñ-hāñ
his-own field-in voice feeding-for was. And he voice-of cattle
 hñ-hāñ āpan pñ hñ-hāñ hñ hñ-hāñ; hñ hñ chñ āñ dñ-hāñ
he-hāñ his-own belly to-fill also want-did; but say-own him not was giving.
 Āñ chñ hñ-hāñ hñ-hāñ hñ hñ hñ-hāñ kē, 'hāñ hñ-ko hñ-ko
When to-him understanding began then he-said that, 'my father-of several
 hāñ-hāñ-hāñ hñ, jñ-hāñ hñ-hāñ-hāñ hñ-hāñ hñ jñ hñ hñ-hāñ
arrows, are, with-own abundant food-for-eating is which others others-to
 dñ-hāñ; ā hñ hñ-hāñ mñ-hāñ. Ā hñ-ko āpan hñ Ā
giving-are; and I hunger-from dying-am. Now arising my-own father was
 jñ hñ hñ-hāñ hñ-hāñ kē, 'ā hñ-hāñ, hñ hñ-hāñ hñ
I-said-gave, and him-to I-said-say that, 'O father, I too before
 āñ hñ hñ hñ hñ hñ hñ, āñ āñ hñ hñ hñ hñ hñ
and then before great am did, and now I thy am to-be-called

ego path'ra hit na dōh ko upa iir-djet joo kōm
 see hit' even not then-passed that appears friends with surrounded
 machōri-hai. Daka jair'hi tōh i bōh hōm jō kōh'ah nōi-jō
I might have made. But as (even) thy this see came-for-thee into thy all property
 pōlarin-nō jōn-kar-dōhōm tō dō'ō-hi kōm-pōm hōh.' Tō dō'ō-ō
Acquisitō made-for-thee thou him-for a-ford had-dōm. Tōm kōm-ō
 i kōhōfōd ko, 'ō hōm, tō tō kōm'ō sōm'ō hō dōm'ō
 he said that, 'O son, thou to-behave me before every moment-see
 rōh-hai, nō jō-kōhō hōm'ō hōi nō nō tō hōi hō
 direct, and whatever mine is that all to-be-see thou-see to-to-thee.
 Tōm'ōh-hōi nōhōi hōi ko kōm machōr'ō hō dōm.
 Tō-ō proper is that surrounded co-majōrō and refusing
 hōi; kōhō-ko, tō i hōm mōr jōm-hai, jōm
 co-majōrō-hai; hōmō, tō tō hōm'ō dōm'ō-for-thee' hōmō, alio
 hōi; hōm'ō-jōm-hai, mō'ōm hōi.
 to(for-thee); had-been-hōi(for-thee), found is(for-thee).'

The next specimen is also from Gya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-song.

* These specimens are not, not at present exactly better than the ones cited, etc.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kā jai-gai-mē tē dīhā mā-hān. Urā hīd tē Bāj
A certain forest is out and and-to-then. Him near out him
 thūhā-thūhā jī-pāhān in dīhā-dīhā pā hē-hē hū-gān.
being-(his)-way went-up-to and and being (his)-foot breaking out-down.
 Bāhā urā pāhā jī-hē thūhān jai-gai-hē phā hīd-hē dīhā,
The-and him thirty knowing a-little-like forest-of fruit to-and gone,
 in pāhā pā dīhā. Bāj hī-hē hē pāhā pē-hē hūhā hūhā
and water to-drink gone. The-being eating and water detaining very good
 thūhā, in jai-gai hūhā-mē hūhā hē hūhā-hē thūhā
became, and and air-to some time-(for) sitting-by overcame
 āhā-gān. Tē Bāj āhā-jī-hē hīhā jī-hē pāhān
went-out (was-removed). Then the-being the-and-to hand clasping and
 hē, 'Māhā! hūhā hūhā āhān-hē hī hūhā, hē jī-hē-hē hūhā
that, 'O-great-being! we some advice-of things say, that which-by we
 hūhā hūhā.' Bāhā-jī hūhā hē, 'i āhā hī-hē hī hūhā
advise way-to.' The-and says that, 'these four things necessary are.'
 Tāhā I hē, Nariya āhā-hē hūhā hūhā jī-hē.
The-first this that, God lord-of some every moment should-be-mattered.
 Dūhā I hē, hūhā jī-hē hūhā hūhā. Tāhā I
The-second this that, all here as companion should-be-kept. The-third this
 hē, āhā hūhā-hē āhān hūhā. In āhāhā I hē, hūhā
that, others mistake-of way to-to-be-made. And the-fourth this that, over
 hūhā hūhā hūhā-hē āhāhā. I 'āhā hūhā jī-hē āhān
say thing-of gods mistake-to-made. These four things who-ever brings-
 hūhā-hē, āhā hē Bāhān hūhā hūhā hūhā. In āhā-mē
sub-practice, him as God always pleased is. And the-and-to
 āhā hūhān hūhā-hē. Bāhā hūhā hē hūhā hūhā-hē hē hūhā
him House to-give. The house one thing keep-for more also is.
 T I hūhā hē, āhā-mē hūhā hūhā-hē āhā. Tāhā hūhā
that this is that, justice-to firm to-remain is-proper. Bear sympathy-of

khâir' at khâir' highly yâ hân-ye-kê m' chhâi' I at
found for simplicity of to-morrow or to-morrow not to-proper. There at
 but Bâjâ wu-ko chhâi-j-kh' pîe-par gi-par'han, he khâ'han he,
 things the-king hearing the-mind-of feet-on fill-down, and said that,
 'han'w' tî spin chhâi hân-k' Tâ chhâi-j khâ'han he, 'ja
 'we thou mine-own disciple make.' Then the-said and that, 'ja
 tî, never-on vij-hân-gi. Never-on rîj-kar'w, jaigal-mâ
 then, justice-with govern Justice-with it-to-proper-to-rule, form-on
 half-kh' tapach-kar'ah-ai hi hâ lai' B'fâ-mâ Bâjâ-ko
 sitting to-proper-to-maintenance then was better in.' In-the-maintenance the-king-of
 spirit' pûkai Bâjâ-kê khâ'w-kh'w'w' hâ pûkâch-gîan, Tâ wâh-j-kê
 escape followers the-king-for searching there arrived. Then the-mind-to
 par'han-kh'he Bâjâ spin gîamâ gîan-âian.
 leaving-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him, he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man, he said to him, "Beseech thee, deign to tell me some words of advice, by which my welfare may be secured." The saint replied, "Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal life. Besides these, there is one thing more to be observed by kings, and it is this—Ever remain firm in justice, and never promote or degrade anyone out of partiality." When the king had made an end of hearing these words, he fell at the feet of the holy man crying, "Take thou me as thy disciple." But the saint in answer said, "Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities." In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Mussulman element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Monasapur District.

To the first may be attributed the use of the positive postposition *ahā*, with a feminine *ahāi*, instead of *ahā* which is an obvious imitation of the Urdu *ah*, feminine *ahī*. We may also, in the same connection, note a common form of the third person singular of the Past tense, ending in *ā*; thus, *dehāi*, which is used by Mussulmans, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gatai*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a married life, in which a poem, named *Gilau Singh*, brings a complaint against a tenant named *Jag Mohan Singh*. It is printed in *fasadila*, exactly as it was written, thus giving an example of *Kaithi* hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP

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Figure 1 consists of two bar charts. The left chart is titled 'All respondents' and the right chart is titled 'Respondents who have been personally affected by the economic crisis'. Both charts show the percentage of respondents for four levels of agreement with the statement 'The government should do more to help people who are struggling financially'. The y-axis represents the percentage, ranging from 0 to 100. The x-axis lists the levels of agreement: Strongly agree, Somewhat agree, Somewhat disagree, and Strongly disagree.

Level of Agreement	All respondents (%)	Respondents who have been personally affected by the economic crisis (%)
Strongly agree	~65	~75
Somewhat agree	~25	~20
Somewhat disagree	~8	~5
Strongly disagree	~2	~0

Case Details

SPECIMEN 1

[illegible]

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gôhan Sôh, — E Gumbôh-j, ap'ne-at him ka hai? Jag-Môhan Sôh,
 Gôhan Sôh, — O Ap'ne-at, you're I what say-say? Jag-Môhan Sôh,
 Môhan Sôh Gôhî Lâi sar Pôkhan-ko kôh-ko pâl kâ-ko appen kôh-
 Môhan Sôh Gôhî Lâi and Pôkhan-ô' fêl-ô' water kâ-ko-ko Mâ-ko fêl-
 mî H-gân. Kâ kâhî mâr'at hai. Pôkhan-Môhan. U-par gôhî kâ
 in foot-sway. He has before it (for you) fêl (this). That-on had also
 kâh-ko-ko, sar kâh-ko kâh mî pôh-ko-ko. Ab pâl mâr-ko dâr
 he-constructed, and lower fêl's all lower. Now water coming for say
 mâr. U-par-kî with kâh-ko (U) kâ-ko.
 and-in. U-p-ô' all fêl's have become-here.

Gumbôh — Jag-Môhan Sôh, I ka hai hai?

The Ap'ne — Jag-Môhan Sôh, this what thing is?

Jag-Môhan Sôh, — Gôhan-Sôh-at th chîm gôh-ka jag'at

Jag-Môhan Sôh, — Gôhan-Sôh-at mî ap'ne-at (-ô) pâl-ko-ko
 he-ko-ko, ap'ne chîm kâh-ka. Ham kâh gôhî kâh-ko? Gôhî
 has-become, you're? say see. I where had have-constructed? Had
 kâh-ko to kâh-ko. Kâh-ko with pâl in-gân.
 having-constructed is-to-sure kâh-ko water-bearer's-ay's all water foot-sway.

Gumbôh. — Gôhan Sôh chîm; kâh to kâh-ko.

The Ap'ne. — Gôhan Sôh mâr-ko; th-fêl mâr mâr (m).

The next specimen also comes from Paina, and is a village following describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the eliot *a* in the middle of a word, which, in prose, is written as a small *a* above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in *hendi*.

* Here the form of kâhî, instead of kâh.

* *th* is an eliot form of *th*, increased from *th* (p).

* This is a *hendi* form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

RIBATI.

Masari District.

(FATAL DISTRICT.)

SPECIMEN II.

ॐ नमो भगवते वासुदेवाय
 किं नमो भगवते वासुदेवाय
 नमो भगवते वासुदेवाय
 किं नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय
 किं नमो भगवते वासुदेवाय

[No. 21]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBART.

MAGARI DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

<i>Jata jama mabāḥ,</i>	<i>Ṣāḥ,</i>	<i>layṣā abāḥanā,</i>	
<i>When I was, O mother-in-law, a-girl without-matrimony,</i>			
<i>Ki tabāḥ mabāḥ thara baḥ-rā-nā!</i>			
<i>That so-long I-remained thy words!</i>			
<i>Aḥa jama bāḥ,</i>	<i>Ṣāḥ,</i>	<i>ṭarant jamaḥ.</i>	
<i>Now I have-become, O mother-in-law, tender youthful.</i>			
<i>Ki aḥā nā mabāḥ thara baḥ-rā-nā!</i>			
<i>That now not I-will-beer thy words!</i>			
<i>Kiṇ baḥ mabāḥ,</i>	<i>Ṣāḥ,</i>	<i>ḍāḥ baḥ mabāḥ.</i>	
<i>One time I-will-beer, O mother-in-law, too since I-will-beer.</i>			
<i>Ki ṭarant dharāḥ thara jhāḥ-rā-nā!</i>			
<i>That the-third-time I will-could-hold-of thy side-repland!</i>			

Magahi is also spoken by 150,000 people in the north-east of the Patna District where it borders on Gaya and Bhagalpur. The following is a specimen. It is printed (as written) in the Deva-nagari character:—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÉ.

MAGASÍ DIALECT.

(PALAMAR DISTRICT.)

ये सारे सब का कहिनी । भूत का ये सारे चरसन डरलत तनी कि बेकर पात कम न कम कहिनी । का भिन्न कि बाल सब कम कम पकार के बिनाये बिनाये बकार के चरसन कही कम पकार के उरने कूच बहुत पीर के लखलख सब । कमनी सब डेर पादनी कही कूच कम न लखल । बेबिल पात पीरने बाधल के कम चरन भाभा के लीन नै डीक नू पकर के डेर लखेले लेनी कम, कम पकार के कही डर लही काला बरुनकी डीच लख कम कम बहुत लखलखलत कम में लही लखल लुलही डीच डेर के बिनाल कमल कूच के न लखल । कम लुलही कि कात पातल पीर कमल के लखल । कमल कात में लखल कम बेबिल लखल न बिनाल कि बिनाल के लखल बिनाली । कनेका लखलल लखल, कम के सारे कम लखल लेनी । कात के बिना देबले लखलेनी कम डेर । बेबिल डीरे डेर के बाह कम कम बीने देबलेनी ती का देबलेनी कि कम लुल लीलाल लही के कानी के पकार के लखल के बिनाल कम लखली सारे के लखल लखे । लखली के के लखल लीने बिनाल लखे, लखे लीकी कात पीरे लखलललल लखल लखल । कम ई देबलेनी लख लीन में लखल डेर । कम लखले के ई लख लोखल लख के लखल लखल लख लखल ली ।

RISHRI.

MARATHI DIALECT.

(PALAMAU DIVISION.)

TRANSLITERATION AND TRANSLATION.

Et khal, ham ka khalpa. Jithi dhar-kharit shon dharit
O brother, I what may-say-(to-yea). Polar flow-through we afraid
 hal ki jhar hi ham na kah khalpa.
I-say that of-which the-content I not say can-(fear).

Ka khal ki khal job ham na pahir-ko khair-khair
What was that yesterday when we all the-hill-of side-by-side
 hajir-at avarit hal tak pahir-ko upre high takat jira
the-market-from coming were then the-hill-of on a-tiger great form-with
 garjat hal. Hamre ab dhar dhar hal khal dhar na lagal, khair
scoring was. We all now men were any fear not war-fell, but
 is shi shal-at ham apna khair-ko ghar-at shi
to-day that-very way-by I my-own maternal-mother-of village-in just
 di-pahar-ko ke shal palat. Job pahir-ko just ke khair
noon-of at-the-time alone had-pass. Now the-hill-of foot below the-river-head
 pahir-khal, tak sh-dam haph khar-kharat ham-at nadi taraph
I-reached, then at-at-once great a great the-forest-in the-river toward
 avarit, job-at shi hamre avar-at na shal. Ham hajir
I-said, whereby temper my proper-state-in not remained. I thought
 ki haph shi na hamre-ko shal. Hamre khal-at tar-ate hal.
that the-tiger came and me caught. My hand-in a-moment was.
 Likh avar na shal ki khair-at khair nikal.
But apparently not was-get-by-me that shal-out-of outside I may-take (it)-out.

Kharit khar-kharit lagal, dhar-kharit ham khar-khar.
The-head to-tremble began, flow-through I like-a-wooden-block-known.
 haph-ki khal dharit haph-shi haph-gal. Likh shi dhar-ko
The-tiger without seeing motionless arose (me). But little while-of
 hal job ham ke dharit ki ka dharit, ki ek bharit shair
after when I that-while was then what I-say, that one old Samal
 shi ke pait jo pahir ke upre-at ghairat khairit mir-ko
the-river-of water which the-hill of top-from falling-was for falling-for
 kharit hal. Shal at jo pahar kharit haph hal na
doming was. There from what alone dominant growing he-was that-very

back	back	side	King's	side	back	Job	
accusative	substantive	adverb	creeping	coming	even	Place	thing
duh-dē	tāh	[ju-nā]	skāh	bād.	Ham	up-nā-d	I his
I-acc	tho	mid-in	courage	leaves.	I	as-ug-remitted	this thing
khōh-kōh-kō	apā	skāh	par	khōh-lī.			
thinking	my-own	courage	as	as-longing.			

Magadhi is also spoken in the western portion of South-Gangetic Mouhlyar and in a small tract in the South-West corner of Bengalpur. The language is the same as that spoken in Patna and Gaya, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

AUTHORITY—

CHATTERJEE, B. A.—*Some Grammars of the Dialects and Sub-Dialects of the Hindi Language, Part IV South-Western Magadhi Dialect, of South Bengal and the High Subdivisions of Patna*. Calcutta, 1880.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hameeribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Munda tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hameeribagh, lies the District of Palamou, on the Eastern border of which, as already shown, Magadhi is also spoken. On the South, Hameeribagh is separated from the Chota Nagpur plateau of the District of Hansi by the valley of the Umcoia and its affluents. The dialect of this latter plateau is not Magadhi, but is a form of Bhajpuri, although in the North of the area Magadhi is spoken by 20,000 natives who have immigrated from Hameeribagh. We may, therefore, state as general facts, that, of the two plateaus in the Chota Nagpur Division, the Aryan language of the Northern, or Hameeribagh, plateau, is Magadhi, and that of the Southern, or Hansi, plateau, a form of Bhajpuri.

On the East of Hameeribagh, we drop down from the plateau into the Southern portion of the South-Parganna, and the North of the District of Manikurn. Bengali is the language of that portion of the South-Parganna which adjoins Hameeribagh, and of the whole of the District of Manikurn. The latter District runs down the East side of the District of Hansi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sauri Kalh and Kharsawan. These also are below the Hansi plateau, so also are the five Parganna of Bili, Bando, Baho, Bamsala, and Thana, which belong to Hansi, and are situated in the extreme East of that District, bordering on Manikurn.

Manikurn is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manikurn. The State of Sauri Kalh consists of two portions, an Eastern and a Western. In the Eastern both Bengali and Oriya are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sauri Kalh, the main language is Oriya.

In all these sub-plains tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahi. We find pure Magahi spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plains, and also in the States of Sural Kala and Khosrowan. So also, in Manbhum, and, again in Khosrowan, we find a corrupt Magahi spoken principally by Kapsis, which, among other names, is usually called Kurnali, a form of speech which we shall deal with presently. In the same District pure Magahi is spoken locally by some of the higher castes. In the five sub-plains Parganas of Ranchi, besides the non-dryan Murdhat, there are spoken both Bengali and a dialect of Magahi, locally known as Pich Pargani or Tazari, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kapsis. To conclude, as will be shortly explained, the same corrupt Bengali-Magahi language is also spoken in the South-East of the Hattaribough District, on the border of Manbhum, in the Taluka of Gola and Keshwar, and in a part of the Thana of Rongpur, and, it may be added, in the distant District of Midna. All this will be subsequently dealt with. Suffice it to say that, at present, the Tazari plains is surrounded on three sides by a belt of speakers of Magahi, on the North and South, in its pure form, and on the East, mainly is a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahi is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurnali live side by side with speakers of Bengali, and in Singhbhum and the Native States, side by side with speakers of Oriya, or, in the case of Eastern Sural Kala, with some speakers of Oriya, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these (Bilingual) Districts:—

HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahi	1,000,000
Kurnali	2,000
Murhat and Tazari Languages	60,000
Other Languages	400
Total	1,062,400

MANBHUM.

Bengali including Magahi Total	100,000
Kurnali and Magahi ¹	110,000
Murhat and Tazari Languages	170,000
Other Languages	1,000
Total	381,000

¹ Pure Ranchi is spoken by Santhalas and Magadhi Bhumias of Jhar, Khar, and Murghat, but appears to be not very many.

Arjan languages and dialects spoken in East China proper.



Legend:

- Manchurian languages and dialects
- Chinese languages and dialects
- Other languages and dialects

BASCHIL.

Magahi	12,145	
Phil. Pagan's	8,000	
Sagami, Shagami	277,555	
Bengali	14,000	(principally spoken by Jama).
Magahi and Tsimilian Languages	781,540	
Other Languages	14,518	
Total	1,128,058	

SINGHITHUM.

Magahi	31,557	
Bengali	106,590	(or Dhalibani).
Oriya	11,440	
Magahi and Tsimilian Languages	275,070	
Other Languages	652	
Total	525,319	

SARAI KALA.

Magahi	14,518	
Bengali	4,118	(principally from Dhalibani).
Oriya	31,000	
Magahi Languages	10,000	
Total	60,636	

KHARAWAN.

Magahi	567	
Bengali	2,507	
Oriya	8,007	
Magahi Languages	14,000	
Total	25,081	

Before dealing with Kharaw, I shall describe the pure form of Magahi, which is current South of the Baschi Plains. The two following specimens come from Singhithum, and may be taken to represent the Magahi of that District, and of Sarai Kala and Kharawan. It will be seen that it is practically the same as that of Oyo and Buzardaga. There is some carelessness shown in the use of the oblique genitive, as in *Shar* for *Shari* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

EASTERN MAGAHÍ.

It has been already pointed out that in the localities where Biháí meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the *Sirpurá* of Eastern Punjab, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Biháí, Sheráíl, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Durgah Sub-division of the Southern Punjab, in which both Sheráíl and Bengali, besides various *Mughá* languages, are spoken side by side, without melting into one general, composite speech. Going further south into Mashhoon, we find that Bengali extends on the west up to the foot of the Banáíl and the Hamáiragh Plateaux. There it suddenly stops, face to face with the various forms of Biháí which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, enclaves from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Biháí in its nature, but with a curious Bengali colouring. It is the same with the speakers of Biháí in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of *Sirpurá*, the language of a border tract between a country whose language is Bengali, and a country whose language is Biháí. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Biháí spoken by these immigrants.²

In Mashhoon this language is principally spoken by people of the Kural caste, who are numerous in the Districts of Chota Nagpur, and in the Odisha Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurahs of Bihar who spell their name differently, with a smooth,

¹ *Field notes*, p. 28.

² It must be remembered, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems and that by talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the representatives of *Shútháin*. I am simply pointing from the point of view of actual usage my linguistic theory, and from that point of view, Bengali speakers are amongst the speakers of Aryan languages. The people who are in possession of the dialects in the general day

instead of a hand, &c.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurgals in the area under consideration:—

Names of District or State	Number of Kurgals.
Madhya	323,034
Hamerdugh	71,000
Bundi and Palsam	60,000
Kanchnar	12,400
Orissa Tributary States	38,000
Orissa Nagpur Tributary States	17,000
Total	457,500

These Kurgals do not all speak corrupted Bihari. Many of them speak Bengali and Oriya. On the other hand, in Madhya, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Eastern, where it is known as Sadri Koli. In the Orissa Tributary States, the Kurgals nearly all talk Bengali, although living in an Oriya-speaking country, and only very few have been returned as speaking the mixed Bihari. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned:—

Names of District or State.	Name under which originally returned.	Number of speakers.
Madhya ²	Mugali, Mugali, Karkhi, Karmali (Jana, Khatra, or Khepala).	111,000
Kannam State	Kugali	8,000
Hamerdugh	Bengali	7,000
Bundi	High Pargana or Tamarli	8,000
Eastern State	Sadri Koli	4,000
Maya/Kanjan State	Kugali	200
Malda	Kali	100,000
Total		211,000

¹ See Journal of the Asiatic Society of Bengal, Vol. (xv), 1870, Part III, pp. 137 and 7.

² These figures, however, include speakers of pure Mugali who are from the mid- and Southern Malabar of Assam, Burma, and Siam. Separate figures for these are not available. The original figures arrived from Madhya were 110,000, but these include some 1,000 speakers of the Kanali dialect of Pargali, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahi' for none of the local names applies sufficiently to all the speakers.

In Masbham and Kharwan this corrupt Magahi is spoken principally by Kayasths, and is locally known as Kayasthi *Ṭhār*. The word '*Ṭhār*' means literally *fashion*, and the name means the Aryan language as spoken in the Kayasthi fashion. It is also known as *Koribā*, or, in the north-west of Masbham as *Kharṣā*, or, in the west of the same district, as *Kharṣābā*. It is spoken all over the district, but most generally in the west and south-west. It is, in Masbham, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Masbham:—

Pronunciation.—A long *ā* becomes *o* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *śāṭr*, of a man, we find *śōṭr*; for *ś-ār* of him, (a *śikṣā* form), *ś-ōr*; we find in the same sentence both *gar'āṭhā* and *gar'āṭhā*, a shepherd; for *hōn*, anything, we have *hōn*; for *mā*, my, and *tō*, thy, we find *for* and *for*; and for *śāṭ*, a boat, *śōṭ*. So many others. The word *chāṭhā* (for *chāṭhā* in standard Bengali) is, however, pronounced *chāṭhā*.

An *ā* or *o* is apt to change a preceding *a* to *o*. Thus Bengali *kāṭhā*, he said, becomes *kōṭhā*; *kāṭhā*, having said, *kōṭhā*; *kāṭhā*, he is having out, for *kāṭhā*; *kāṭhā* *śāṭ*, I have done; *kāṭhā*, having done; *śāṭhā*, at a time. So also *chāṭhā* for *chāṭhā*, in.

In the word *śikṣā*, for *śikṣā*, a wish, *ā* has been posited.

Form.—The phonetic suffix, *ā*, *o* or *ā* is very common. Sometimes, it has the force of the English definite article. Thus *chāṭhā* *ā*, *ā* *chāṭhā*; *śāṭhā* *ā*, the son. Its positive case is *āṭhā*, as in *chāṭhā* *āṭhā* after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *āṭhā* is added in the sense of the English indefinite article. Thus, *śāṭhā*, a *śikṣā*. *śāṭhā*, is used in the same sense, as in *āṭhā* *śāṭhā* *śāṭhā*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *āṭhā*, which belongs both to Bihari and Bengali. Thus *śāṭhā*, to the father. The Bihari termination *āṭhā* or *āṭhā* is also used for the Dative, as in *chāṭhā* *āṭhā*, for feeding.

The Genitive has several terminations, viz.—

- (1) *āṭhā*. This is the regular Bengali termination, as in *śāṭhā*, of a man.
- (2) *ś-ār*. This occurs only in *śāṭhā* *ś-ār*, of God.
- (3) *ār*. This is a Bihari termination. It occurs in *śāṭhā* *ār*, of the mouth.
- (4) *ār*. This is also Bihari. It occurs in *śāṭhā* *ār*, of the country; *śāṭhā*, of the hope; *śāṭhā* *ār*, of the workman.
- (5) *āṭhā*. This is the accusative termination of all. It is a corruption of the Bihari *āṭhā*. It occurs in *śāṭhā* *āṭhā*, of a rich man; *śāṭhā* *āṭhā*, of the father; *śāṭhā* *āṭhā*, of God; *śāṭhā* *āṭhā*, of a servant. If a noun ends in *āṭhā* there are irregularities. Thus, we have *śāṭhā* *āṭhā*, of about twenty minutes; *śāṭhā*, of a son; *śāṭhā*, of a boat (*āṭhā*, for *āṭhā*).

The Instrumental and Locative, are formed by adding *ā*. Thus, *āidā*, afterwards ; *āidā*, in the house ; *āidā*, on the head ; *āidā*, in the shop ; *āidā*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gā* is added. Thus *manā-gā*, to the servants ; *āidā-gā*, of the Hilar.

PRONOUNS.—The following forms occur :—

1st Person, *aiyā*, I ; *aiā*, to me ; *aiwā*, my, but *āiwā* peak, *aiwā* me ; *āiwā*, we ; *āiwā*-*ā*, to us ; *āiwā*-*āwā*, of us.

2nd Person, *āyā*, thou ; *āyā*, thy, but *āiwā*, or *āiwā*, *āiwā*, like thou.

3rd Person, *ā*, he ; *ā-ā*, *āiwā*, him ; *āiwā*, *āiwā*, his (the latter only once, agreeing with a nominative plural).

āyā, *ā*, he ; *ā-ā* (*ā*) to him ; *ā-āwā*, of him. *āiwā* (*āiwā*), for the reason) of that. Similarly *āiwā* (*āiwā*), (for the reason) of this ; *āiwā*, of them.

The Relative and Correlative Pronouns are *jā*, and *ai*.

Adjectival pronouns are *āiwā* and *āiwā*, that, and *āiwā*, this. *āiwā* is anyone, and *āiwā* is anything.

The Verb.—Singular and Plural are, as a rule, the same.

ADJUNCT FORMS, AND VERB STRUCTURE.

PRESENT.—

- (1) *āiwā*, I am ; (2) *āiwā*, thou art ; *āiwā*, *āiwā*, he is. *āiwā*, as an auxiliary, *āiwā*, he is ; *āiwā*, *āiwā* (*āiwā*), *āiwā*, he is not. *āiwā*, *āiwā*, *āiwā*, he becomes, he is going on.

PAST.—

- (1) *āiwā*, I was.
(2) *āiwā*, *āiwā*, he was.
Also, (1) *āiwā*, I was.
(2) *āiwā*, *āiwā*, he was.

GRAM. FORMS.—

- āiwā*, having become.
āiwā, *āiwā*, on becoming.
āiwā *āiwā*, thou dost exist, thou existest.

FUTURE VERBS.

FUTURE TENSE.

- 1st Person, *āiwā*, I mean ; *āiwā*, I labour.
2nd Person, *āiwā*, thou dost.

IMPERATIVE.

- 1st Person, *āiwā*, let us come.
2nd Person, *āiwā*, give thou ; respectful, *āiwā*, keep ; inferior, *āiwā*, put on ; *āiwā*, give.

FUTURE PARTICIPLE.

Only one instance occurs, in the curious form, *āiwā*-*āiwā*, he is feeding.

Idiom—

The Negative is *nahī* or *nahīn*.

Example of a Potential Verb,—*āchālē parāhī*, they used to be able to do it.

Example of an Inceptive Verb,—*dhēe dhīyāhī*, they began to do it.

Note the form *achālē*, a little, a corruption of the Bihārī *achā-ke*, or *achāh*.

The following specimens come from Munhūm, and are in the Bengali character. They may also be taken as illustrating the Kopyāl of Kharosthi. They have been written down for the purposes of the Survey by Bala Lal Chandra Chatterjī, Sub-Inspector of Schools:—

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BITHARI.

EASTERN MARATHI DIALECT.

SPECIMEN I.

Kupāni Tāla.

(MARATHI DIALECT.)

Et lakā dā-ā bā chāhā rāch. Tābhā māhā chāpā bāh-āy
Our man-of ten son children were. Of them among (the) younger son
 ā-kā bāp-ā kākā p. 'bāp-ā, kākā-kā dachā-kā p nāy bāh
his father-to said that, 'father-O, our property-of what I share
 pāpā ā mā-kā ā.' Tāhā ā-kā bāp āpā dachā bāh-ā
share-got that me-to give.' Then his father son property dividing
 āhā bā chāhā. Tāpā dā bāh chāpā bāh chāhā-ā āpā
he share mother-son. After days after younger son child son
 chāh-dachā bāhā bāhā gā. ā chāh pāhā
property-(and)-things taking participated went. (The)-that place going
 āhā bāhā māhā ghāhāhā. Tāhā bāhā bāhā māhā
(a)-food among all-(the)-property he-had. When appearance making all
 āhāhā. bāhā āhā māhā-kā bāhā āhā bāhā bāhā bāhā āhā
division, bāhā āhā māhā-kā bāhā āhā bāhā bāhā bāhā āhā
 āhāhā, āhā āhā āhā āhā āhā āhā āhā āhā āhā
beginning, time that land-of great future was. This for his
 āhā bāhā āhāhā, āhā āhāhā-kā āhā āhā
duration of-being of-the-time, that land-of our great
 āhāhā āhāhā āhāhā. āhā āhāhā-ā āhāhā āhā āhā
wealthy-man's house-to he-went. That rich-man him in-the-field near
 āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
staying-for shepherd appointed. That-for (so)-that the-shepherd the-days-of
 āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
(the)-food-of bāhā eating son stomach filling-of with he-made. But
 āhāhā āhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
to-his him bāhā told dāhā māhā-māhā āhāhā-āhā, 'our
 āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
him-to say-our anything not on-giving to-(his)-to told he-thought, 'my
 āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
father's house-to how-much upon-much-wherever are. His māhāhā
 āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
much upon-(he)-food and-got that eating not to-finish
 āhāhā, āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā āhāhā
they-went-to-brother, and I (he)-longer dying am. I father's near going

Wāhē	kāij-ahē.	Takka	māy	tar	hātā	nah	kāi'n-āhē,	manch
like	labor.	how	I	thy	words	not	displayed-here,	more-than
lāy	ma-kā	ch-ā	chāng-ā-hāwā	nā	chā-āhē	ya	pāh	
then	me-to	one	good-going	not	given-there-here	that	for	
hāh	ma-jā	hātāhā.	Tar	ya	kāi'n-ā	hāt-ā	hāwā	how,
brother	married	would-have-made.	Thy	what	there	g'other	like,	
chāh'ā	hā-ko,	tar	hāwā	hāwā-hātā	upāhā,	at		
dancing-girls	taking,	g'other	like	property-(and)-things	wasted,	that		
gharī-ko,	pāh'āh-ā-pāhāh'ā,	thy	hāj		highly."			
returning,	immediately-on-reaching-(home),	then	first	commonest."				
Takka	a-har	hāp	hātāh,	'māhē	hā-ko	lāy	hāwā	past
Then	he	father	said,	'all	depreciable	there	me	with
ghātā	hāwā.	hātā	hāwā-hātā	tar	hātā;	kināh	āhāwā	
being done.	The whole	property-(and)-things	there	are;	but now			
chātā	ma-jā	hāwā	hātā,	hāwā	tar	chā	hātā-hā	most
some married	do	should,	why (because)	thy	this	brother	did	but,
gharī-ko	hātā;	hātā	gāwā,	gharī-ko	pāhāh'			
again	(has)-been;	but	gone-had,	again	I-got.'			

BHILARI.

EASTERN MAGADH DIALECT.

SPECIMEN II.

KURMIN TALA.

(MAGADH DIALECT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Bajan, mly daktat hoi-ke mihai haka hoiā. Chai-ā.
Sir, I thought sitting movements sitting was four
 Mha ai-ke mihai-ke hok dar indhāik. Mly hoiā, 'ah
Before coming movements-of four-much price asked. I said, 'all
 jaiak in ch-dar nākhak.' Aha Bhaiyāly jaiak hoiā,
things-of indeed some-price is-not. These Babes hearing said,
 'mha darit mly-ke, ch ar hān-ke dāhik.' Mly ch ar mihai
 'all things moving, one one made give.' I one one movements
 dāhik, is - hā in dā hāyā. Tahan Bhai-gāly hoiā y.
past, and eight some price asked. Then the-Babes said that,
 'hān-ke dāhik pāyā nākhak. Aha hoi in dāhik. Thā jaiak
 'given with price is-not. In-that case (s)-best is. There going
 dāhik dāhik.' Mly Bhaiyā-māh dāhik-ke mly hān mli
 price we-shall-give.' I gentlemen saying I anything not
 hoiā. Thā hān hoi pāyā mli dāhik dāhik-ke mly hoiā
 said. Long time having-here price not past saying I the-river-up-to
 gāhā; jai-ke dāhik hā in mli. Thā dāhik dāhik
 said; going I-one the-best hā in. Great distance-from dāhik
 dāhik dāhik hā dāhik dāhik pā hoi. Tahan mly
 dāhik one the-best great distance past has. Then I
 pāhā pāhā dāhik hāyā. Chai-ā hoi hoi hā in
 after after (the-best) running began. Twenty-minutes-of after I the-best
 Bhaiyā. Ahi-ke hoi mly-ke Bhai-gāly hoi indhāik.
 reached. Reaching the-best-of the-bestman the-Babes-of now I-asked.
 In-mly hān in hoiā. Mly hān pā mli-ke
 The-bestman anything not said. I then (in-the)-water plunging
 in in hoi. Tahan Bhai-gāly hoi hā in hāyā.
 the-best dāhik. Then the-Babes the-best-of said-from coming-out,
 mli dāhik hoi-ke pā hoiā, is dāhik Bhai-ī pāyā-gāh-ā
 we-one thing calling voice made, and two Babes-the (police)-outpost-from

ek-ek giphi qiki-kiri-ke in'uk. Mily nipi-ke ek kiki khal-ke
 a countable something brought. I the-countable-to every word openly
 kiki-deli. Gipi mar kiki kiki kiki-ke giphi-kiki-ke kiki-ke.
 told. The-countable my words not listening-to saying has-brought.

Dukki, dharm-ati, nily eki eki kipi-ke. Mily kipi
 The-ones, incarnation-of-justice, I not they have-consented. I-(am) very
 guphi lak; mar kiki kiki, kiki, ut kiki kiki, mar
 poor was; since anyone there-is-not, O-father, true justice is, and
 kiki kiki kiki.
 my guilt (there)-is-not.

SADRĪ KŪL.

The main Aryan language of the Feudatory State of Russia, which lies to the West of the Korean State, is Ojyā. Most of the aborigines speak Manjū languages, but some of them use a corrupt Aryan language, which is locally known as Sadri, or more correctly Sadri KŪL. As in the case of the Sadri Korean sub-dialect of Chhotthaguchi, the word 'Sadri' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadri KŪL is reported to be spoken by 4,124 people. It is not, as might be expected, a dialect of the surrounding Ojyā, but is a form of the Eastern Magahi dialect. Immediately to its East, in the State of Kōonjhar and Mayurbhanja, a form of Eastern Magahi is also spoken, called Kappāh, but Sadri KŪL does not agree so closely with this as it does with the Kappāh of the Bishnupur and Khamsama, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Ojyā, viz., like the *a* in 'bat.'

Two specimens are given of this dialect. The first is a short extract from the Fable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Ojyā will be noticed. Such are the genitive *māl-jīlar*, of property, and phrase like *carā-mind, carā ; āstet-mān, wa*.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BENALI.

HARSH MANGSI DUBCH.

SPECIMEN I.

BANDI KÖC.

(BANDI BANDA.)

Gaja idrak-her dal-her both rahin. Takh-to shikht bish o-her
 One man-of two sons were. Then-from the-possenger are his
 bap-ké kár-kh. 'O kh. mál-jár jín bish mór bish-mé
 father-to son, 'O father, of-the-property what share my share-in
 gít. shikht mál-ké tá.' té o-her mál-jál bish-her dakh. Part
 will-fall, that we-to give.' He his property having-divided gave. Very
 tin né jilá shikht bish mál-jál sh-ke ch-tin jant-kar-khar
 days not went the-possenger are the-property all in-one-place having-collected
 bish gókh. O-tin kharp kin-mé sh mál-jál kharach
 a-foreign-country went. There had conduct-in all the-property spent
 kar-dakh: ash mál-jál kharach kar-to will-then, é sh-mé
 he-made: all the-property spent having-made having-completed, that country-to
 mahang bolik, kar é bolik dakh pilik. Tikh shu-mé é é
 ashamed because, and he much ashamed got. There after-in is that
 sh-her ek sh-m-her gar-mé sh'm bolik, war é sh'm é-ke
 country-of a man-of home-to sister took, and that man has
 dal-mé war shikht pilik. té war-mé [to] tin
 fields-in sister stayed not. He the-mine (pious) what looks
 khar-rahin, o-ke khar-her pé parikht war kar-kh. O-ke
 went-to-not, those having-not his-belly filling-for mind made. Time to
 é khar dikh rahin khar-ke
 those appear gave not calling-for.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGADHI DIALECT.

Sahel Kā.

(SOUTH BANARAS.)

SPECIMEN II.

Ek	gīl-mā	baḥā	baḥā	du	ja	mān.	Baḥā
One	village-to	an-old-man	an-old-woman	two	persons	were.	Many
āḥā	par-dā	[dī-kā	kānā-khā	hāt-hā.	80-khāt		
was	foreign-country	having-gone	having-returned	bringing-are.	They		
baḥā-kā	lāg	lāgīk.	Tā-kā	baḥā	hātīk,		
the-old-woman-to	very	become-affected.	Then	the-old-woman	said,		
'I	baḥā,	old-kā	kānā-khā	hāt-hā,	kān't-was		
'O old-woman,	old-faded	having-returned	bringing-are,	we			
ji.	Kān't	at	the	unhappy	at	hāt	dhā
old-go.	It	was	all	day	because	of	an
baḥā	apī-kā	hāt	āḥ.	hāt	hāt-kā	dhā	
the-old-woman	watched.	The-oldest	came.	The-oldest	coming-was	Fully	
kān-khā	[dī-kā	unhappy.	Tā-kā	baḥā	plāk-kā		
having-returned	going-to-was	(to)-the-house-city.	Then	the-old-woman	the-said-as		
dhātīk.	hāt	baḥā-kā	kā-kā	unhappy.	Tā-kā		
said-held.	The-oldest	the-old-woman	not-very	(to)-the-house-city.	There		
baḥā	baḥā	kānā	kānā.	Tā-kā	a	hāt-kā	plāk-kā
the-old-woman	was	having-returned	etc.	Then	he	the-oldest	of
dhātīk,	to	said	āḥ,	for	baḥā-kā	hātīk,	'Baḥā,
said,	and	down	came,	and	the-old-woman-to	said,	'Old-woman
dhātī,	etc.	kānā-khā	hāt-hā.	Tā-kā	baḥā	dhātīk,	
we,	as-much	having-returned	I-have-brought.	Then	the-old-woman	was,	
we	a-lot	ja	baḥā	kānā	hātīk.	Baḥā	hātīk,
and	her	said	very	rejoiced	became.	The-old-woman	said,
[dhātī,	Tā-kā	dhāt	ja	gāḥā,	hātī	plāk	dhāt-kā,
old-go.	Then	hāt	persons	were,	the-oldest's	said	having-returned,
unhappy.	dhātī	dhāt	hāt	hāt-kā	hātīk.	Tā-kā	
(to)-the-house-city.	They	there	will	arrive	etc.		
baḥā	hātīk	dhātīk,	Baḥā-kā	hātīk,	Tā	plāk	
the-old-woman	consideration	made.	The-old-woman-to	to-speak.	Then	apīk	
baḥā	hātīk	plāk-kā	dhātīk	gāḥā	dhātīk	dhātīk	
the-old-woman	the-oldest	of	the-said	having-returned	the-village	of	was

Hsueh Hsueh Hsueh. 'T'ho gāi k'uei sh'uo-hō p'ō-hō-lā, 'lāh, 'lāh,
bringing-of for come. When the-village-of men he-arrived, 'well,
 Hsueh Hsueh Hsueh. Ch'ia, sang-p'ao-hō hō-hō ch'ia ch'ia
here he-bought pen-writing. Come, the-town-city-in much peddle rice
 m'uo-hō. Ch'ia-k'uei ch'ia hō-hō hō-hō hō-hō. 'T'ho-hō m'uo gāi-k'uei sh'uo
be-friend. There-of the-own very big in.' Then all the-village-of men
 hō-hō k'uei-lā, k'uei hō-hō-hō 'ch'ia, hō-hō, 'lāh, 'lāh, hō-hō.
consideration made, and the-old-man-to 'come, brother, we-will-go,' said.
 T'ho-hō hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō
Then and that elephant they-visited, and that elephant-of
 p'ō-hō-hō hō-hō hō-hō. Hō-hō hō-hō-hō hō-hō hō-hō hō-hō
the-own the-old-man mind-held. Again the-old-man-of the-heart-on center
 k'uei hō-hō p'ō-hō-hō. O-hō hō-hō hō-hō k'uei hō-hō p'ō-hō-hō. Hō-hō
one person embraced. He looked another one person embraced. Again
 hō-hō k'uei hō-hō p'ō-hō-hō. Hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō
another one person embraced. Then the-village-of all the-own embracing-embracing
 hō-hō. T'ho-hō hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō
became. Then the-elephant about-to started. The-town-city-of itself very
 hō-hō-hō, k'uei hō-hō p'ō-hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō
looking-look, one person behind-of a-man asked, 'well, old-man,
 hō-hō hō-hō. Hō-hō-hō, hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō
as-much distance pre-arranging-not, what there how big the-own is?'
 T'ho-hō hō-hō k'uei hō-hō hō-hō hō-hō hō-hō hō-hō hō-hō
Then the-old-man one hand-to the-elephant-of the-own looking-held one
 hō-hō hō-hō hō-hō hō-hō, 'hō-hō hō-hō hō-hō hō-hō. T'ho-hō hō-hō k'uei hō-hō
hand-to the-own explained, 'as big the-own is.' Then again one man
 p'ō-hō-hō, 'hō-hō hō-hō-hō; hō-hō hō-hō hō-hō hō-hō. T'ho-hō hō-hō
asked, 'and I-have-heard-you; how big the-own is-what?' Then the-old-man
 hō-hō hō-hō hō-hō-hō, 'hō-hō hō-hō hō-hō hō-hō hō-hō. T'ho-hō hō-hō
 hō-hō hō-hō hō-hō-hō, 'as big the-own is,' said. Then the-elephant
 sang-p'ao ch'ia-p'ō-hō; sh'uo m'uo p'ao-hō hō-hō-hō.
to-the-town-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This vexed the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Shweta used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the childer caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a good deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to catch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the *see'* up there is a very big one.' Then the villagers thought over the matter and agreed to go with the childer. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clamping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the childer, 'halloo, old man, you are taking us a very long way. How big is the *see* up there?' The childer held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the *see*?' The childer let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahi is also spoken in the south-west of the Hamarling District, on the border of Mankhuan, in the Thanas of Sola and Kachow, and in a portion of Thana Barigach. Although still more closely based on standard Magahi than the Koyraih Thir of Mankhuan, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahi, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahi. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not absolutely combined. This presence of a very evident Bengali element, and the fact that it is, like Koyraih Thir, written in the Bengali character, has led the district to be inaccurately called Bengali; and, as such, it has been retained by the local officials. A perusal of the specimen will, however, show, that it is really Magahi, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and various attempts have been made to represent the Bihari sounds, in which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihari system of spelling in the transcription.

* In India, the weight however is a mere mass from glass or stone. Of course, the rate of sale being the same, the larger the one, the better for the purchaser.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BICHÂBI.

EASTERN MALAGASY DIALECT.

So-called 'BICHÂBI' OF MANDRIMAH.

(HARRISON'S DICTIONARY.)

Ek lôkô de bôp dâda. Taka-mê chik; bôp ipan
One of-partis two was more. Then-of-among the-people are his-one
 bôp-ô kah'ôl, 'I big, chi-j-ka jô kah'ôl hân pîch, a
father-is said, "O father, property-of what share I will-get, that
 hân'ôl dâ-dâ' Taka-mê a chi; bôp hân-daka. Taka-mê dâ-mê
some part. Through as property division made. A few days
 chik; bôp amata ô-mang hân-ka dâ dâ chik-gôl,
proper was whole together collected-having a-distinct country north-way,
 a ô-jaga-mê chik; hân-ka hân-ka mî chi; ipan
and that-place-in was-as expense having-done all property his-one
 Kôp-chik; a mî chi; hân-ka-hân'ôl bôp a-mak-mê hân
wanted: is all property expending after that-country-in a-cause
 hân'ôl bôl, a ô dâ-hân'ôl pân hân. Tâ a jô-ka a
father occurred, and he distant-in to-fall began. Then at having-year that
 dâ a lôkô ôray hân. Ô hân hân'ôl ipan hân
of-country a-certain of-man sister took. That was his his-one as-father
 hân hân'ôl pîch-dâ. Pâ hân jô hân'ôl hân'ôl hân
some to-fall sent-off. Then some which hân did-not that
 dâ a jô hân'ôl hân hân'ôl, hân hân hân'ôl ôl mî
with he hân to-fall said dâ, he any-body to-his part not.
 Pâ hân hân, a mî-chik; 'hân'ôl bôp-ka hân
Afterwards some having-returned, is and, 'my father-of too-many
 mîchik; mî hân hân'ôl a hân'ôl hân'ôl hân hân
hân'ôl around calling-me and opening-also-are and I love
 hân'ôl mî-hi. Hân hân-ka ipan hân'ôl jôh.
with-keeper sending. I having-arrive my-one father-mother with-go,
 Tâ hân hân'ôl, "hân. hân hân'ôl hân jôp hân'ôl, a
To-his I-will-say, "father, I that was in have-done, and
 hân hân'ôl hân hân hân hân hân'ôl hân'ôl hân'ôl hân
thy promise-in. I thy are worthy am-not; me one amount
 hân'ôl hân'ôl Tâ hân hân-ka ipan hân'ôl hân'ôl hân
like keep." Then having-arrive one father-of was went. But
 hân hân hân hân hân hân hân, a mî hân hân-ka hân-ka
distant-from his father some part, and companion having-made running

glach-ut dhar-ke, chamk hink. Bih tal'ut hak'ut, 'O big, him
went-on looking, a-lie took. They-on to-him said, 'O father, I
Bhagvān all pāp kar'it-hi, o tihar bhar-ut. Him tihar bāp
that near me have-done, and thy presence-on. I thy me
jagg'a na-hi.' Magar hap upon nakh-ut-hi kar'ut, 'jāh
merely sweet.' But the/father his-on sweet-people-to said, 'quickly
ut-hi hai ingh 'to-hi on-hi pichā; ut-hi hit-mē khyi
all-these good clothes bringing the-(person)-to put-on; his hand-on ring
o pich-mē jātā pichā-dhan; he hand-on khyi o sweet rahi;
and feet-on dhōs put-on; and lat-on fast and merry be;
kharā hāndē o bhā mā-gū-rāh, lākh-lākh; karāt-gū-rāh,
because my this see had-died, reviv'd-is; had-been-late,
mīl-hai.' Peh ut-mē āsād karē hāp.
found-is.' Afterwards they-all rejoicing to-go began.

Ar tihar hap hāp khyō-mē hāh. O āy-ke ghar-ke wāj.
and his eldred son the-father's was. He coming the-house-of me,
nāh a bhān hōs pichā. Tāhan ut ēt nakh-hi bāp-ke
dampy and man's to-beer got. Then he one a-servant-to calling
pach'h'ut, 'o ut hi?' ut tal'ut kar'ut, 'tihar bhā
ut-hi, 'this all what?' he to-him said, 'thy brother
hit-hi he tihar hap bhāj bhāg-kar'it-hi, kharā o
come-to-(for-they) and thy father a-fast has-made-ready, because he
tak'ut nīrog dāh-mē pichā.' Khar ut khānā, tihar jay bhāg'a
has sound body-to found.' But he got-merry, inside to-go sangit
mē. Tāhar hit-mē t-kar hāp bhāh āy-ke par'it-hi hōs
not. Of-they after his father out coming representing to-make
bhāg'it-hi, magar ut jayā kar-ke, āpan bhāp-hi kar'it, 'dāh,
hōs, but he answer making, his-on father-to said, 'are,
ut-hi hachchhar dhar-ke him tihar ut-hi kar'it-hi; tihar hōs
thousand years during I thy service have-done; thy my
hai kar'it-hi lagān ut-kar'it; tihar-ut tō kharā khar'it apō
word never disobedience I-did-ut; but-still thou now to-me one
chāng'it-hi hachchhar ut-hi dāh. Jo himar dāt-hi-hi ut-hi āsād
got-of young-one not parent that my friends-of with rejoicing
kari. Magar tihar o bhā jo pānāg'it-hi mēg tihar
I-may-make. But thy this son who kar'it-of with thy
magar kar'it kar'ut, ut jakhā alāh, tāhan tihar bhāgē bhāp
poverty making made, he nakh come, then him for great
bhāj bhāgē kar'ut.' Magar ut tak'ut kar'ut, 'bhā, tō ut-hi
fast ready thou-wouldst.' But he to-him said, 'are, then all-days
hāndē mag hai, he hāndē jo kar'it hai, ut ut tihar
of-me with are, and my what anything o, that all (to)-thine,

Maṅga	khāṇ	ē	āṇṇ	ka'na	uṇḍi,	ṭhān	ṭhā	i	ṭhā
But	happiness	and	refusing	making	(to)-want,	because	they	this	beholder
man-gū-māḥ,	hīṭhāḥ-hāḥ;		horṭhāḥ-gū-māḥ,		māḥ	hāḥ'			
had-died,	resent-is;		had-then-had,		found	in.'			

In the extreme east of the Raichal District, on the border of Manikurn, are the five sub-division Parganas of Sili, Baranā, Raha, Bhandā, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Raichal is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpurī Bhaṅga, which is the Aryan form of speech used in the rest of the District, but here the Jala Miṅḍi and the well-to-do cultivating and trading castes speak the Raichal form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Maṅghī, but, here also, the Bengali Raichal overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpurī is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Maṅghī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Maṅghī spoken in the five Parganas is known as Pīch Parganā. As it is strongest in Pargana Tamar, it is also called Tamara. It closely resembles the Kapsālī Thā of Manikurn. The principal apparent difference is the result of the character employed in writing. In Manikurn, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an *ā*-sound is represented as elsewhere in Manikurn, by the letter *u* or *a*. In the five Parganas, on the other hand, the Raichal alphabet is used, and the language is looked at through Hindi spectacles, and an *ā*-sound is represented by the letter *ā* or *a*.

We also see signs of the influence of Raichal Bengali in the explanation of words like *ghos* for *fox*, a *penna*.

Instances of the representation of the *ā*-sound of the letter *a* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Raichal character. Thus, we have *roḥ* for *rohi*, he was; *ḥāḥ* and *ḥāḥ*, to say; *ḥo'ṇā*, for *ḥā'ṇā*, how many?.

The Declension of nouns follows Maṅghī, the only exception being the Dative Plural of *children*, a current, which is *children-gūṭhī gū*.

As regards Pronouns, the word for 'I' is *aiḥ* or *maiḥ*. The word for 'Your Honour' is *āḥ*, which is borrowed from Nagpurī.

As to Verbs, we have *aiḥāḥ* for 'I am,' which is a corruption of the Maṅghī *aiḥā*. We have also the form which was noted in Kapsālī Thā, viz., *aiḥā*, I am; *aiḥā*, thou art; *aiḥā*, he is, and so on. We have, moreover, forms like *aiḥāḥ* he used to give; *aiḥāḥāḥ*, I am dying. The first person singular of the Future ends in *aiḥā*, as in *aiḥāḥāḥ* I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpurī. Thus, we have *aiḥā*, having done, and

* *Pīch* *aiḥā*, Vol. V, Part I, pp. 91 and 2.

many others. Similarly there is *enah* for *enah*, all. The Conjunctive Participle is formed by the addition of *shah*, or *shah* as in *nish-shah* or *nish-shah*, having *enah*. It will be remembered that in Sudei Kō we had *shah*.

This dialect is classed as a form of Magahi, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahi, but of Naggaril Naggaril. The following specimens it, as a glance will show, clearly Magahi and not Naggaril, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Naggaril. In classifying the dialect, I have followed the specimen, 'as being too little to be affected by the personal equation that a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHAR.

KANTHAR MAGAZI DIALLECT.

PĪCE PANGANI OR TAMANI.

(RANCHI DISTRICT.)

Kōd ai sūm-tār dū-jā chhā nā. Tār mārā chhō chhō-jā
 Certain a man-of two was born. Then among the-people are
 āpā bāpā kōrāh, 'bāp, mā dūm-tār jo kōt pātā ai
 āpā's father-to said, 'father, I property-of which there will-get that
 mōkō dū.' Tār mārā dār bāp ai dūm bāp-kō dāt. Bāp
 made give. Then-of among his father that property giving gave. Bāp
 dū ai bā, hē chhō chhō-jā mā dūm jān-bāp-bā, is
 days not being, that the-people are all property collected, and
 dār glā-kō chhō-jāh. Ar ai dār-kō tū bāp mārā
 dātāt village-to went-away. And that property there will-come is
 up-jāh. Ar jām ai mā kharā-kō-chhōh, glāh kōh
 went-away. And when that all be-had-gone, the-village is great
 thā bāh; ar ai bāp kōt pā lāh. Tān ai ai
 female took-place; and is much trouble to-get āpā. Then is that-very
 glā-kō mārā sūm-tār pāt mārā. Ar ai sūm tō-kō āpā
 village-of inhabitant man-of near land. And that man him āpā
 glā mā chhō-kō pāt-jāh. Tār bā ai sūm, mā
 fields are fields-for sat-away. That after that man, man
 jo glā kōt-kō, 'ai glā kōt-kōm pō bāpāh,
 which grass need-to-eat, 'that-very grass having-eaten help I-will-go,'
 kōhā hārā. Ar tō tō dō-kō mār. Tār bā jō
 a-very made. And say-are him-to need-to-go not. That after when
 bāp-jāh, ai kōhā, 'mā bāpā kōt tāp-kōt chhō
 he-come-to-again, is said, 'my father-of how-many pay-taking amount
 jōhā kōt-kō dārā 'tār kō bōt pō-kō ar
 so-much eating-for (is)-necessary that then more get and
 mā tū bāpā mōkō-kō. Mā tū tū-kō
 I have from-anger am-dying. I arising
 tū kō mā bāp-kō pō jāh, ar tō-kō kōt-kō, 'bāp,
 are from my father-of near will-go, and him-to will-ay, "father,
 mā Bāp-kō pāt ar mā-kō pāt-kō pō kōt-kō
 I God-of near and you-of near-also are how-does
 ar mā rōt chhō kōt kō-kōm kōt kō nā hā.
 and I poor am am say-to say good not does-appear,

ay-ah, *jə chhən-ə kə'th-ko mēgə tōr mōh thən khy-guoh-ə-ko,*
has-come, which are karkis-of company-in thy all fortune has-come,
lakhsen mōh tōhə ləgə kəhət k'pāh-ko khy-ko ch'j
at-that-time Four-Hundred him for many many-of things
jānə-kəh-ah. Kintu at tō-ko kə'th, 'tōh, tōl mōh d'oh: mōr mēgə
has-collected.' Sot he him-to said, 'see, thus all day-even we with
this, he mōr jə khy at mōh tōr. Kintu r'jōh kəh-ko mōh,
are, and mine whatever is that all this. But mōrə kə-mōh (a) proper,
he himt hōt, himt tōr tōh khy mōr jay-mōh, phōr khy-ko;
and glad let-mōh, because thy this brother dead was, again mōh-ko;
he'll jay-mōh, pōwink.'
Sot was, he'found.'

It has been already pointed out² that nearly all the 40,000 Khyāts who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 250 Khyāts have been returned as speaking a dialect named Khyāmā, which, on examination, turns out to be another instance of Eastern Magāh. Here, the corrupting element is more Oiyā than Bengali, and, moreover, the specimens received being written in the Oiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *kəhət*, is evidently a corruption of the Magāh *kəhət*, but the *ə* of the final syllable has been changed to *ə*, under the influence of the Oiyā *kəh*, while Bengali has possibly had a share in changing the final *ə* to *ət*. On the whole the dialect agrees very closely with the Khyāmā of the Maikhan. We have the same representation of an *ə*-sound by *ə* and the same loss, *ət*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oiyā running hand and is printed in facsimile.

² This area, p. 168.

[No. 31]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

EASTERN MAGADH DIALECT.

Kāṣṭhāśa Sen-samant.

(MATTERBANI STATE.)

ସ୍ତ୍ରୀ - ସ୍ତ୍ରୀମାନେ ଯେଉଁଠି ନିଜର ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ତାହା ?

ଉତ୍ତର - ତୁ ଯେତେ ଶୁଣୁଛୁ ତୁ ।

ସ୍ତ୍ରୀ - ବିଶେଷତା କଣ ?

ଉତ୍ତର - ସ୍ତ୍ରୀମାନେ ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ତାହା ?
ଉତ୍ତର - ସେହିଭଳି ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ।

ସ୍ତ୍ରୀ - ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ତାହା ?

ଉତ୍ତର - ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ତାହା ?

ଉତ୍ତର - ସେହିଭଳି ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ।

ସ୍ତ୍ରୀ - ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ତାହା ?

ଉତ୍ତର - ସେହିଭଳି ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ।

ସ୍ତ୍ରୀ - ଯେତେ ଶରୀର ଖୁବ୍ ଲମ୍ବ ହୋଇ ଯାଏଁ ତାହା ?

ରାମ - ଦୁଇଟି ଯୋଗଦାନ ଦମକର ଯେତି ସରାଫାସିରି ତେବେ ସେମାନେ ନିଜାକୁ ଗୁରୁତର

କରିବାର ଯାହାକି ନିର୍ଦ୍ଦେଶ ଦିଆଯାଇଛି ।

କହାଣୀ - କାମ କିପ୍ରକାର ହୁଏନିଆ ନିଜକୁ ମାରିଦେବ ?

ରାମ - ଯେତେବେଳେ କେହି କେହି ଯେଉଁ କିଛି କାମ ନିଜକୁ କିଛି

କରିବାକୁ ଚାହୁଁଛନ୍ତି ତେବେ କିଛି କାମ ନିଜକୁ କିଛି କିଛି କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କହାଣୀ - କେହି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କହାଣୀ - କେହି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କହାଣୀ - କେହି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କହାଣୀ - କେହି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କହାଣୀ - କେହି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କହାଣୀ - କେହି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

දහර - අත්ති එහි අස් පිළිතුරු ගුණ අරුත්

ප්‍රකාර - මහා ගිවිස ගත අදහස් තිබුණි?

සහර - මහාගිවිස - මහා ගුණ ගුණ (1) වැඩි (2) අධික (3)

(4) අධික (5) අධික - මහාගිවිස - අධික - අධික - අධික

අධික අධික - මහාගිවිස - මහාගිවිස - මහාගිවිස - මහා

මහාගිවිස - මහාගිවිස - මහාගිවිස - මහාගිවිස - මහා

මහා - අත්ති එහි මහා මහා මහා මහා මහා මහා මහා මහා

දහර - අත්ති මහා මහා මහා මහා මහා මහා මහා මහා

මහා - මහා (1) මහා මහා මහා මහා මහා මහා මහා

මහා - මහා (2) මහා මහා මහා මහා මහා මහා මහා මහා

මහා - මහා මහා මහා මහා මහා මහා මහා මහා මහා

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INDO-ARYAN FAMILY.

EASTERN GROUP.

BITHURI.

EASTERN MAGADH DIALECT.

KUPUMAI SUB-DIALECT.

(MAYTERHARA STATE.)

Savāī (Savāī).—Kurāī Pr. Paṇḍapāl gē-ek Jēn Singh okhyan kēḥ ēh?

Question. Kurāīlā Parganā Paṇḍapāl village-of Jēn Singh now where is?

Javāī.— U okhyan masi-gēḥ-ēh.

Answer.—He now dead-place-is.

Savāī.—Kēna kūt-ke marh?

Question.—How thing did-he-die?

Javāī.—Kurāī Parganā Jāḥanda gē-ek Bādha-rām Singh Jēn Singh-ke

Answer.—Kurāīlā Parganā Jāḥanda village-of Bādha-rām Singh Jēn Singh

maru'to-āḥ-ek akar thāṅgī kar-ke.

has-taken-to-die his by-sword thing.

Savāī.— Kēch thāṅgī mā'ik, o han-thān thāṅgī

Question.—How-much (thing) by-sword did-he-struck, and in-what-place with-the-sword

mā'ik?

striking did-he-kill (him)?

Javāī.—Jēn Singh-ek dēḥān dāḥī-k hān jūḥ. ek thāṅgī mā'ik-ē.

Answer.—Jēn Singh's right side's ear at-the-root, one club-blows-on-striking-merey.

Aḥ-mā'ik-ē aḥ-thān jūḥ-khar'ē.

On-that-striking-merey in-that-place he-fell-down.

Savāī.—A-ke mā'el-hal-ek khyant hī lēkh dakt'it-ān hi mēl?

Question.—How of-being-killed at-the-time you still-eye have-not or not?

Javāī.— Hē, dakt'it-ān.

Answer.—Yes, I have-not.

Savāī.— E ghafān kūt bōḥ, o kūt-khyant?

Question.—The occurrence when did-it-occur, and at-what-time?

Javāī.— Hīn th-ghafā-k masayē. At-khyant bōḥ. O o

Answer.—At-night of-one-hour at-the-time. At-that-time (it was)-dark. And the

ghafān gō-ēh Bāḥī-ke chhāp-ke tīkar āṅ-ē Bāḥī-ke

occurrence of-the-pinned Sunday not-counting of-it the-proceeding-of Sunday

rēḥ.

at-night.

Savāī.—Jēn Singh-ke Bādha-rām kēḥ-ē mā'ik?

Question.—Jēn Singh Bādha-rām for-what killed?

Jawāb.—Jēh Singh-ek bēp-kē mīy gōl-ek bōdhān bīh kare-ly Sinder.
Answer.—Jēh Singh's daughter-is I of-had in-her marriage for-making marriage
 bōl-rāh. O Jēh Singh-ek bēp Māng'ē Singh war bāhā Gōm'ē mōp'ē
 hād-gōm. Jēh Jēh Singh's son Hāp'ē Singh up sister Gōm's head
 sinder dō-rāh. Kintu, Jēh Singh-ek bēp-kē mōr mōg bīh
 marriage hād-gōm. Bāt, Jēh Singh's daughter of-me with (he)-marriage
 nīh dōh, pōdhān hād. Tēh pōdhān, Jēh H. akar
 nōt gōm, a-mate-mate-ly bōdhān. Of/hat after, Jēh Singh kē
 bēp Pōdhān, Mīrāp bōp bīh dōt-ek-khyān mōr
 daughter Pōdhān, Mīrāp mōr (he)-marriage at-the-time of giving my
 gōm-k bōm-bāt Pōdhān-rān Singh Jēh Singh-kē mōr'ly.
 mōr-mōr's mōr-brother Pōdhān-rān Singh Jēh Singh bōl'd.

Savāi.—Jēh Singh-kē jē mōl-bōh. kē kare-ly?

Question.—Jēh Singh when he-had-billed, that in-what-place?

Jawāb.—Jēh Singh Mīrāp-kē mōl bōh, tōm-mōr'ē Mōh'ē-bāhāg mōl
Answer.—Jēh Singh Mīrāp-from was-coming, at-much-time the-Mōh'ē-bāhāg river
 pōh-kē, Pōdhān-rān Singh-kē mōl bōp bō-kē, jē bō mōl'ly.
 bōm-gōm, Pōdhān-rān Singh's mōr'ed field through, what path was,
 ahi bōp bō-kē kō-ek khyān mōl'ly bōp pōh-kē,
 that path along of-coming at-the-time the-mustard field bōm-gōm,
 kē ek Pōdhān Singh-ek kīn-kē pōdhān mōl'ly.
 another was Pōdhān Singh's field-to on-coming head-truck (him).

Savāi.—Tū mōl-khyān kīn kārī-bōh?

Question.—You at-that-time what were-doing?

Jawāb.—Mīy mōl-khyān-bōh'ē hōp'ē-mīh.

Answer.—I at-that-time was-coming.

Savāi.—Kē mōl'ly kē mōl'ly kī mōl'ly?

Question.—Other there any-one was or not?

Jawāb.—Ahi-bāh'ē bīh bōp'ē ism'ē: (1) Pōdhān Singh:
Answer.—At-that-place there present occurred: (5) Pōdhān Singh:

(3) Pōdhān Singh: (3) Bōm Singh: (4) Pōdhān Singh: bō
 (5) Pōdhān Singh: (5) Bōm Singh: (6) Pōdhān Singh: bōm
 mōl'ly. Kintu Kōm'ē bōp'ē mōl'ly mōl'ly mōl'ly. Bōm
 all were. Bāt Pōdhān Singh there was, mōl'ly
 pōdhān dāi kōp'ē dāi kōl'ly ism'ē Pōdhān Singh-ek
 from the were the mōl'ly bōdhān occurred Pōdhān Singh's
 mōl'ly. bōp'ē mōl'ly.
 mustard field-to he-was.

Savāi.—Tū kē kē kē Jēh Singh-kē mōl'ly ahi mōl'ly?

Question.—You or other any-one Jēh Singh head or not?

Jawāb.—Mōl'ly kē kē bōp'ē ism'ē: bōm'ē mōl'ly mōl'ly-bōh.

Answer.—I or other present occurred-person any-one-was not head-truck

Savāi.—Bīh (he)-mōl'ly-dōl'ly pōdhān kōm'ē?

Question.—This he-mōl'ly dōl'ly what was?

A.—The present accused persons were there, viz., Lakshman Singh, Rukh Singh, Bhai Singh, and Piyda Singh. But Khushāl Mijhi was not there. He was some fifty miles away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jank Singh?

A.—Neither I nor any of the other accused persons struck him.

Q.—Where is this club which is marked for identification with the letter 'Ka'?

A.—It belongs to Badhar-sen Singh. It is with it that he struck the blow.

Q.—Where are this covered head, and this coarse shirt, and this wadded shagpi?

A.—They all belong to Jank Singh.

It will be observed that the last District named in the list given on p. 145 is the North-Ganguli one of Malda. Here the dialect is not spoken by Khasi, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahi, and it is not clear how this form of speech has come to be spoken there. The dialect of Bhojpur which is spoken to the north, in Patna, and, to the west, in Wangalpur and the Sonthal Pargana, is Maithili, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Moughlay, Bhagalpur, the Sonthal Pargana, and Malda. In the two last Districts, they became absorbed into the allied Maithili-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Pargana, where they were separated from the Bengalis, who penetrated from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, there was tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindi or as Khozdi, and is principally spoken by people of the Chota, Nagas, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Sonthali, Bhojpur, or Bengali. Even such of these three languages varies according to the caste of the speaker. Khozdi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahi through Bengali spectacles. The spelling is therefore somewhat from the point of view of one accustomed to the same language written in the Devanagari character.

The only form which need be noticed in the word *adyāyādi*, it is, which is borrowed from the neighbouring Maithili of Patna.

The first specimen is the Fable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhak Chandra Saha.

kar'ia. *As* *himself* *was* *he* *he* *himself* *was* *not* *he*.
convinced-for-them *any-more* *I* *the* *son* *of-being-called* *it* *not* *I-am*.
Himnā āpan māt'ra chak'ra kar'ia." *Tab* *a* *vi* *hi* *ke*
He *the* *related* *servant* *having-made-him*. " *Then* *he* *seeing*
āpan hāp bhānā thā. Lakin a bhānā dāz māt'ra, hāp
his-own *father* *was* *come*. *But* *is* *very* *far* *relationship-own*, *the-father*
ak'ra dāhāy piy-ke dāz-ke hāp-ke gāl dhar-ke chāmā khāle
him *to-see* *observing* *running* *the-son's* *work* *seeing* *his* *to-see*
hā'hi. *Tab* *hā'hi* *hāp-ke* *kahā'hai*. "hāp, himnā ārang bhānā
begin. *Then* *the-son* *the-father-to* *said*, "father, *I* *mean* *near*
ō vīr chāt'ra pāp kar'iyai, *As* *himnā* *vīr* *hā'hi* *kar'ia*
and *of-they* *before* *am* *convinced*, *any-more* *I* *the* *son* *of-calling*
hāyā nā' hā.' Lakin hāp āpan chak'ra-ke kahā'hai, 'achhā' pētā ā
it *not* *am*.' *But* *the-father* *he-own* *servant-to* *said*, "good *clothes* *bring*
ō ak'ra *put* *on*. *Chal*, *sub-kā* *kānā* *piyā* *hai*, *ō* *hānā* *hā'hi*
and *this* *(person)* *putting-give* *give*. *Come*, *let-all* *(of-us)* *eat-and-drink*, *and* *joy* *make*.
Hānā-ke bhānā chā hā'hi māt'ra gāl-hānā, ā phāz bhā'hai; *ō* *hānā* *gāl-hānā*,
Because *my* *this* *am* *dying* *and-gone*, *now* *again* *returned*; *he* *lost* *his* *home*,
ā pā'iyai.' *Tab* *chā* *hai* *māg-tānā* *kar'ia* *hā'hai*.
now *I* *recovered* *him*.' *Then* *all* *movement* *to-make* *begin*.

Edhar ā hāp hā'hi bhānā-ke hānā. *It* *the* *the* *hā'hi*.
On-the-side *indeed* *the-older* *son* *field-to* *was*. *When* *house* *(of)* *to-come* *to-began*,
ō ghāz-ke hāp ān māt'ra ghāzā wāz pā'hai. *To* *the* *children* *ke* *ghāz-ke*
then *house-of* *near* *coming* *dancing* *singing* *to-beer* *to-go*. *Then* *was* *several* *offing*
pachā'hai, 'I *am* *know* *hāyā'hi*?' Chākā kahā'hai, 'tāt bhānā ān-ke.
he *asked*, "this *all* *only* *is* *being* *(done)*?" *The* *servant* *said*, "My *brother* *has* *come*.
Hā'hi *khānā* *khānā* *hai*, *am* *hā'hi* *hāp* *the* *hā'hi* *dā'hai*.' *To*
his *own* *will* *and* *wisely* *returned*, *therefore* *Your* *House* *'s* *father* *was* *first* *gone*.' *Then*
hāp hā'hi hāp chā'hai, *ō* *ghāz* *nā* *man'hai*. *To* *hāp* *hānā* *a-ke*
the-older *son* *very* *surprised*, *and* *house* *not* *entered*. *Then* *the-father* *was* *seeing*
ak'ra hāp ghāyā kar'ia hā'hi. *To* *hāp* *hā'hi* *hāp-ke* *ghāz* *dā'hai*,
his *work* *entirely* *to-make* *begin*. *Then* *the-older* *son* *the-father-to* *reply* *give*.
'Ki ā'jāh! *etā* *bachkhar* *himnā* *chāt'ra* *ghāz* *khā'hi*, *ō* *khānā* *chāt'ra*
'How *wonderful* *! so-many* *years* *I* *your* *house* *is* *again*, *and* *now* *the*
broken *bāhar* *him* *nā* *kar'ia*, *ō* *tabhā* *ā'pān* *bhānā* *khānā* *sh-ke* *pā'ha* *hā*
order *beyond* *work* *and* *did*, *and* *still* *Your* *House* *me* *ever* *was* *the* *even*
nāhi *dān*, *ō* *himnā* *ā'pān* *nāhi* *hā'pān* *ke* *hā* *kar'iyai*. *As* *the* *is*
not *gone*, *that* *I* *my* *friends* *relations* *taking* *joy* *might* *make*. *And* *the* *the*
hā'hi *the* *ghā'hai*. *Khā'gi* *kar'ia* *tabhānā* *kar'ia*, *lakin*
am *the* *household* *property* *kar'ia* *drum-pole* *with* *made* *made-for* *thee*, *but*
a *hā'hi* *thee* *which* *in* *the* *hā'hi* *dā'hai*.' *Tab* *hāp* *ak'ra*
he *immediately* *was* *arriving* *his* *side* *for* *thee* *was* *first* *gone*.' *Then* *the-father* *him*

kakPhad, 'help, to brother-karva all help, because is quick and
 said, 'now, then always my company-in-are, my which anything-(to) all
 for-hi said, I possibly say is karva and all a kiki-karva kar.
 When-only is-for-then, It proper is that we joyful become and movement make.
 In the kikiya is was get-to-then, at place kikiya; is kiki
 Because the brother who dying had-pass-for-then, he again arrived-for-then, who last
 get-to-then, that saidPhad.'
 had-been-for-then, again was-arrived-for-then.'

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARÍ.

EASTERN MAGADH DIALECT.

KHOYKA SUB-DIALECT.

(WEST OF DIVISION NALA.)

SPECIMEN II.

(Babu Badhrak (Khandra Set, 1898.)

এক কথায়ই বিবরণ করা যায় নিয়াই করিবহি। এম্‌ সিন্‌ পঁচাত্তর যাব্‌ মিনি আছিল
 আঁচর বছরে তই কান ঈশ্বরে করিছে যোগ্যু এসেই। অহ যকম্‌ বাঁচ আঁচরে যাব্‌ ঈশ্বিরে কামল
 যজ্ঞে সেই বাঁচমুখে করিছে উপিছে চতুশকই। লকিন্‌ নইখিছে এক কুহু আঁচরা যাব্‌ বাঁচম্‌,
 তই বাঁচমুকে বাঁচ বা বেলাই, বোলা বা বলাই। অহ তই করিছে বাঁচাচকি কুহুকে তো দিগ
 সেলাই। লকিন্‌ মুহুন্‌ আঁচম্‌ কি কহাই, এই কহে ঈশ্বরে লকই। বাঁচু কোই ঈশ্বর না
 সেম্‌ যাব্‌ সিঁটুই পুতমুকে বাঁচ সে ঈশ্বরে কহে কহা কুহুকে কুঁইয়ে হামেদি বাঁচ সেলাই।
 মুহুন্‌ যাব্‌ কহে বোলা বোলাই যাব্‌ এই যাক মুহুকে তো অহ আঁচর সেলাই,—কি বাঁচু কুহু
 লোলা বা বেলাই। অহুয়া বালা বা বেলাই তখিছে বিবরণ, বাঁচু আঁচা মুহা কুহু অই কহলকই।

লকিন্‌ তই যজ্ঞে এম্‌ হাম্‌কম্‌ বেলাই লকনা হামদি। ঈ হুহুকে যাব্‌ বাঁচু কানকিহাই। অ বাঁচকে
 কোই লকি হুহুকে ঈ হাম্‌ হামেই কোকে লকনাই আঁচু বি কহিহাই। হুহু বাঁচু বা সেলাই ঈ বাঁচু
 কহা মুহুকে, না কহা কি বেলাইলকি। বোলাবেলা বা বাঁচু বাঁচাই, না যজ্ঞে সে বাঁচু কুঁই
 কহাই।

STANDARD BHOJPURI

Standard Bhojpuri centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the stem Ganga, which, however, it crosses at the south, reaching for a few miles into the District of Palamou. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangaic portion of Ghazipur.

Standard Bhojpuri is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, viz., Banua, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpuri similar to that spoken in Banua District being spoken in Western Ghazipur. In Banua, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpuri, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Ghazipur. No figures are available to show the number of people in Banua, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,604,809 people returned from that district as speaking Bhojpuri, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpuri as follows:—

Name of District.										Number of people speaking Standard Bhojpuri.
Shahabad	.	.	.	.	.	.	.	.	.	1,801,353
Palamou	.	.	.	.	.	.	.	.	.	10,000
Banua	.	.	.	.	.	.	.	.	.	1,000,000
Ballia	.	.	.	.	.	.	.	.	.	902,640
Ghazipur (half)	.	.	.	.	.	.	.	.	.	400,000
Totals										4,204,000

The Town and Pargana of Bhojpur, from which the Bhojpuri dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the parent. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpuri, the local authorities reported a separate sub-dialect spoken by 171 Kharwars, a wild tribe inhabiting the south of the district. An examination, however, of the specimens sent of the Kharwar language shows that it is the same as the ordinary Bhojpuri of the District. It is not sufficiently corrupt to enable it to be classed as a broken dialect. The total Bhojpuri-speaking population of Shahabad is therefore 1,801,353+171 or 1,801,524.

The first specimen is a translation of the Fable of the Prodigal Son. It is printed in the Deva-nagari character, in which character the specimens, as required, were written. It has the advantage of distinguishing between short and long *e* and *o*.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

HINDI.

SPECIMEN I.

BHOJPUR DIALECT.

(DINWADT SHARADA.)

एक बरसी का दू बैठा रहे। बीछका बरसा बाप से बहलल की व बाबू-को बर में से छारा बिचा रोले से बाँट रहे। तब क दूरी से बाँट देखल। बीछ-बी छिन में बीछका बैठा कम कम छोर से दूर बैठ बन गल। कहीं कम बन छुपाव में कड़ा देखल। जब कम बरस में देखल तब मोह देख में कड़ा बकल पड़ल। 'बोकरा कड़ा दूध रोले बागल। तब क मोह देख का एक बरसी कड़ा का से रहे बागल से बोकरा से कलका सेल में सुभर बरसे बागल सेल देखल। बाकर क बागल से बोली दूरी से बागल बैठ अलल से सुभर बागल रहल। बाकर बोकरा से सेल सुभर देख का रहे। बाकर कम बोकरा बरसा बिचार से बागल ल सुभल को कलका बरसा बाप का बीछर बाकर का रोली सेल से बाँट बागल का दूध मुछे सुभल बागी। दूध छल बरसा दूध बिछी बागल का कलल बी व बाबू-को दूध बागल का बोका दूध बरसी का रोली बोका। दूध तब मोह देखी से छारा बैठा कड़ा। दूधल से बरसा बोकरा में बागी। का कमल बरसा बाप बिछी बागल। बागी बरसी बोले दूर कड़ा में बरसे रहे को बीछर बाप देखलल। ज बोका से देखल बोकरा से कम में कम से दूध सेल बागल। कलिका बरसा बाप से बललल को बाबू-को दूध छलल का कमलल दूध बरसी बाकर रोली बोका बाकर कम बीर बाकर बैठा कड़ा सेल देखी। बीछर बाप बरसा बोकरा से बललल बोका दूध से दूध बलल से देखल का एक बीछरी दूध में बाकर बरसी सेल में देखल बरसीका बागे छल का बागल करी। बागे को दूधल बैठा नु बलल रहे का बीर बोकरा सुभलल रहे का मिठ बल। बाकर बरसीका बागल करे-बलल से।

बीछर कड़ा बागे बीर में रहे। बीछर का बलील बागल बागल सुभलल। बोली बोकरा से बोका से सुभलल कि न का बीर का। कमल देखल को बाकर बागे बरसे का। बाकर बाप कमल से बीछ देख बागे बागे की बोकरा बागल बागे देखी सेल कललल का। से दूध को बिछिका बागल। बीछर बाप बलल। बोकरा बाप बाकर बागल बागलल सेल बागल। ज कमल में बललल बाप से बललल की दूध बललल दूध बाकर बैठा देखी का रोली बाग से बललल देखी। सेल बाप रोली बोली बाकर बी का देखी सेललल बललल का बागे बागलल बललल। बागी बरसी से कलिका बाकर बागल से कम बन बाकर बरसीका में कड़ा देखल रोली बोकरा से बीछ देखी। सेल बर बोकरा से कमल देखल को बैठा, नु कड़ा दूधल बाग बाग बागल से दूध बललल बाग का से लोहल से। कलल से को बरसीका बागलल बरसी का दूध रोले दूध बागल की बोकरा बागे बागल रहे बागल बैर की बलल सुभल बलल रहे का बीर मिठ बलल।

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

HINDI.

SPECIMEN II.

BENGAL COLLECT.

(DIPENDRA KUMAR.)

DEPOSITION OF A WITNESS.

बुद्धदेव खत्रीया राज साः नवादा केन प्रः चारे ।

मम नवादा में जातिव नहीं । मुझे मुतावेर के पिन्दी-के । जातिव में बखल चमरे चो में
रखत था । अताएन अताएन पर चमरे चो में था ।

(बताव) । मम नवादा में मुझे भी कुछ बोलिदार है ।

(बताव) बुद्धदेव साः मुतावेर चमरी सोडा में चलत रहते हैं । मम मुझे के चमरे-के । सोडा
हू चारे रहे । एक के चमर सोडा सोडा के चमरे । मम चमरिने में चोचरी पाचरी चरे चमर रहे
था । चमरी था है । चरित दिन के चमरे रहे था । पर में चमरे चमरे सोडा चमर रहे था । अताएन
चोचरत दिन चमर बखल पर चमर रहे था । मुझे चोचरी चमरे था इस चोचरत राज चोचरी
चमरे । चमरे भी चमर बखल में चोच रहे । मुतावेर चमरत की था चोचर । चोच अताएन में
मुतावेर के चोच चमर-था । चमरीका चमरत पर चमरत की था चमर में चारे, के चमरे । एक था
चोचर ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHARĪ.

BENARÉS DIALECT.

(DIEBOLD'S SHANAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Uttar	Ajodhya	Bāy	ai(hin)	Nawāh	Bā	Prā(gant)
Deposition(of)	Ajodhya	Bāy	resident-of	Nawāh	Bā	Perpetual
Is.						
Arrah.						
Hum	Nawāh-ai	matik	hai.	Wahai	matik-hai	chikhih.
I	Nawāh-in	coner	am.	The-petitioner	coner	I-son.
Satik-ai	matik	har-ē	pa(h)-ai	rahai-hi.	Pa(h)-ai	Matik-par
Formerly	have	expended	above-on	am.	Partition	occurring-on
har-ē	pa(h)-ai	hi.				
up-on	har-on	it-in.				
(Said).—	Ua	matik-ai	matik-hi	kuhih	matik	hai?
(Question).—	That	have-with	the-petitioner-to	any	connection	is?
(Said).—	Kuch-hi-ē	m.	Matik-hi	aghi	Pa(h)-ai	
(Answer).—	Up-on	not.	Ground-not	formerly	Pa(h)-ai	
plait	ra(h)-ai	Ah	matik-ai	pa(h)-ai	Pa(h)-ai	hi
getting	I-am.	Now	the-petitioner-from	I-am.	Pa(h)-ai	hai
Wah	matik	hi-ka	mam	Pa(h)-ai.	dar-hi-ka	Dam.
herefore	now,	one-of	name	Pa(h)-ai.	the-other-of	Dam.
aghi-ē-ai	matik-chikhih	har	pa	rah-hi	ai(h)-ai	hi-ka
before-ten-from	service	to-do	going	had-been.	Now-ten	he-pet.
Pa(h)	hi-ai	rah-hi	rah-hi.	hi-ai-ai	Dam-hi-ka-ai	
A-par	days-from	not	he-has-been.	Now-on	Dam's-wife	
chikhih-gai-rah-hi.	A(h)-ai	am	hi	matik-par	pa(h)-ai-hi.	
he-had-left.	Eighteen	minutes	days	ago	have-to	he-had-gone.
Wahai	Gohi	Bāy	i	ham	Gohar-hi	Bāy
The-petitioner	Gohi	Bāy	and	I	Gohar-hi	Bāy
gahi	rah-hi	hi.	'Now	matik	hi.	chikhih-ai.
was;	we-said	that,	'that-one's	agent	hi.	pa(h)-ai.
						The-arranged

*The question put by the Court was in the Dialect, pa(h)-ai-ai.

kab'las	kl	'ak	shh'puk.	Oh	makin-mē	mat'ik-ho
will	that	'not	will-give-up.	that	house-in	accused's
give	shh'ak-h.	han'ak-hā	kab'la-par	kab'las	kl	'ja
will	is-bettered.	Or	saying-on	he-said	that	'go
man-will	him	at	will;	ham	at	shh'puk.
will-in	there	that	you-may-do;	I	not	will-give-up.

FREE TRANSLATION OF THE FOREGOING.

Repetition of Ajidjoh's Story, of Namdi's Son, Pargana Ait.

I am an owner of *Shwidi*, and am acquainted with both the Complainer and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainer anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from *Shwidi* Singh. Now I get it from the Complainer. *Shwidi* had a brother named *Dand*. *Dand* used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left *Dand's* wife in the house. Eighteen or nineteen days ago he went to the house. The Complainer, *Gidri* Kāy, said I went to *Gidri* Kāy, and we said to him that the house was *Dand's*, and that he (*Gidri*) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever we like with our lands, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Khojpur is bounded on the east and south by the left bank of the River Son. Similarly the District of Shahdol is bounded on the east and south by the same river. On the south, however, the language has crossed the Son and occupies a small strip of ground about eight miles wide on its right bank in the District of Palamu where it is spoken by about 50,000 people. Beyond this it becomes the Imperial Nagpuris Khojpur which extends across the Narmada Plains of Chota Nagpur.

Although the language spoken in this small strip is standard Khojpur, it has a few divergences from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergences from Standard Khojpur are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham apas* (instead of *ap'as*) *ham-ja* *hāf* *ja*, I will go to my father. Instead of *hāf*, we have *hāf*, anything. For "in," we have *ah-in*, with a plural *ah*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *ja*, I will go, and *hāf*, I will say, instead of *ja*, *hāf*. The verb *hāf*, I am,

becomes *kaheñ*. So also *kaheñ*, you are, and *kaheñ*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard *Bhojpuri*, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dekhila*, Yiddish *dein'le*, *deh'le*, all meaning 'I saw'. In Palanwa, however, instead of *l* the characteristic letter is frequently *n*. Examples are *kañ*, I committed; *paññilañ*, I arrived; *ayññilañ*, I understood; *dehñ*, I looked; *dehññilañ*, I saw; *waññilañ*, he was, they were; *thaññilañ*, I became; *gaññilañ*, he went. The following are third person plural, mostly in the sense of the singular; *dilaññe*, they gave; *laguññe*, they began; *aññe*, they ran; *raññe*, they were; *dehññe*, they saw; *kaññe*, they said; *paññe*, they asked; *waññe*, they walked. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *deh'le*, he, himself, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *deh'leñ*, they looked; *deh'leñ*, they said; *deh'leñ*, they went; *deh'leñ*, they did; *lag'leñ*, they began; *pañ'leñ*, they went; *añ'leñ*, they were.

KURIST.

BROMPTON DIALECT.

(DISTRICT PARANAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kakāś	admit he	du-thā	lasted	was,	Uthi-ndā-s	childish
<i>Admittis</i>	<i>man-of</i>	<i>has</i>	<i>was</i>	<i>was.</i>	<i>Thou-as-from</i>	<i>the younger</i>
hāh-jā-s	asked	hi,	'o	hāh-j,	du-ndā-s	jā-kāś
<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>O</i>	<i>father,</i>	<i>property-as-from</i>	<i>what-our</i>
hāh-jā	let	s	hāh-jā	hā-j	Tā	hā-jā
<i>share</i>	<i>will-be</i>	<i>that</i>	<i>me-to</i>	<i>dividing-give.</i>	<i>Then</i>	<i>he</i>
du-s	hā-jā-s.	Bāh-j	du	s	hā-j	hi
<i>property</i>	<i>dividing-gave-(them).</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed</i>	<i>that</i>
ipā	hi	du-s	hā-j	parā-s	hā-j	hā-j
<i>his-own</i>	<i>not</i>	<i>property</i>	<i>taking</i>	<i>foreign-country-into</i>	<i>what</i>	<i>away,</i>
hāh-jā	ipā	du-s	hā-jā	hā-j	hā-j	ipā
<i>not-dividing</i>	<i>his-own</i>	<i>fortune</i>	<i>agreed-on.</i>	<i>If</i>	<i>he</i>	<i>his-own</i>
hā-jā-s,	hā-j	s	du-s	hā-j	hā-j	hā-j
<i>And-answered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>dryness</i>	<i>fell</i>
hā-j	hā-jā.	Tā	hā-j	s	hā-j	hā-j
<i>year</i>	<i>became.</i>	<i>Then</i>	<i>he</i>	<i>going</i>	<i>that</i>	<i>country-of</i>
hā-jā.	U	hā-j	hā-jā	hā-j	hā-j	hā-j
<i>again.</i>	<i>U</i>	<i>what</i>	<i>not-to</i>	<i>spat</i>	<i>hā-j</i>	<i>was</i>
hā-j.	<i>That</i>	<i>man</i>	<i>his</i>	<i>his-own</i>	<i>in-folds</i>	<i>mine</i>
hā-j	hā-j	hā-j	hā-j	hā-j	hā-j	hā-j
<i>and</i>	<i>what</i>	<i>hā-j</i>	<i>was</i>	<i>not-to</i>	<i>not,</i>	<i>then-own-with</i>
hā-jā.	Kā	hā-jā	hā-j	hā-j	hā-j	hā-j
<i>asked.</i>	<i>Anybody</i>	<i>him-to</i>	<i>anything</i>	<i>not</i>	<i>not-to-give.</i>	<i>If</i>
hā-j	hā-j	hā-j	hā-j	hā-j	hā-j	hā-j
<i>asked</i>	<i>because</i>	<i>then</i>	<i>he-said</i>	<i>that,</i>	<i>'my</i>	<i>father-of</i>
hā-jā	hā-j	hā-j	hā-j	hā-j	hā-j	hā-j
<i>the-as</i>	<i>not</i>	<i>hā-jā</i>	<i>the</i>	<i>hā-j</i>	<i>hā-j</i>	<i>hā-j</i>
<i>ending-after</i>	<i>head</i>	<i>might-be-when,</i>	<i>and</i>	<i>I</i>	<i>keeper-from</i>	<i>am-dying.</i>
hā-j	hā-j	hā-j	hā-j	hā-j	hā-j	hā-j
<i>among</i>	<i>my-own</i>	<i>father</i>	<i>of-our</i>	<i>will-go,</i>	<i>and</i>	<i>him-to</i>
hā-j,	hā-j	hā-j	hā-j	hā-j	hā-j	hā-j
<i>father,</i>	<i>I</i>	<i>know-of</i>	<i>opposite</i>	<i>and</i>	<i>of</i>	<i>Yam-Honour</i>

[illegible][illegible]

'siref, dskif, hars siref-ka dšir din at tšal
 'Your-Honour, look, I Your-Honour-to many days-since arrive
 kartani, šir ršir kškum kab'el nš tšr'f-šl,
 am-doing, and Your-Honour's orders am-arrived not have-transferred.
 šir'f kšr'f-ka kab'el egro pat'ra bšr nš dšr'f kš
 Your-Honour me-to am-arrived am-arrived šir even not gone that
 ap'ni šir šir-šir magš dšala kšr'f. Magar i
 my-own friend's people-of with rejoicing I-am-made. But this
 ršir kšr'f šr kšr'f-šr magš kšr dšm ap'ni-šir,
 Your-Honour's me who kšr'f-šr with all fortune squared-arrived-magš,
 jšš gšr'f šir, šir ršir m-k-kšr'f: nš bšr'f
 just-as house-to come, just-then Your-Honour kšr'f a-good dinner
 kšr'f-šl, šir-šl kškum kš, 'š bšr, šl šr nš dš
 has-arrived-to-eat. Father said that, 'O me, then indeed all days
 kšr'f magš kšr'f-šr, šir šr-kšr kšr'f kšr'f šr nš kšr
 me with remaining-art, and whatever more is that all
 what kšr'f. Magar šir'f mš kšr-šr šir kšr
 their-indust in. But now rejoicing waiting-for and joy
 kšr'f-šr dšr'f-kšr-šr, kšr-šr kšr i šir mš-gšr-kšr-šr,
 because it-is-proper, because šr šir brother had-šir,
 šir šir-šr, šir kšr-gšr-kšr-šr, šr mš-šr.
 again after-is; and had-had-been, he has-been-found.'

BIHARI.

BHOJPUR DIALECT.

(DIXHENT FALLING.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

E	blāyā,	ham	kī	kāḥ;	ḥāḥā	ḥar-ah	āham	ḥarī
O	brother,	I	what	may-say;	father-son	father-son	so	afraid
rahā	kī	ḥar-ah	kāḥ	ham	nā	kāḥ	nāḥ	kī
I-was	that	of-which	the-condition	I	not	to-say	am-able.	What
hāḥā	kī	kāḥ	. job	ham'nī-kā	pahar-kā	pāḥar	pāḥar	pāḥar
became	that	possessing	when	as	hill-of	near	near	near
pahārī-ah	was	rahā,	it	pahar-kā	up'n	high	high	ḥar-ah
marvel-from	coming	were,	then	hill-of	as	high	great	force with
garḥā	nāḥ.	Ham'nī-kā	ḥāḥ	nāḥ	nāḥ	nāḥ	kāḥ	ḥar
roaring	was.	It	many	men	were,	any	for	
nā	ḥar.	Maḥar	ḥā	nā-ah	ham	ḥar	nāḥ-kā	
not	when- ¹ we.	But	to-day	that-very	readily	I	my-own	maternal-uncle-of
ḥar	ḥar	ḥar-ah	nāḥ	ḥar-ah	ḥar	pahar-kā	ḥar	ḥar
to-silence	just	at-once	at-once	gone-was.	When	hill-of	below	
nāḥ-kā	pahārī,	it	nāḥ-kā	ḥar	ḥar-ah	ham-nāḥ	nāḥ	
on-the- ² side- ³ side	I-remained	then	suddenly	great	distance	forced-in	stare	
it	nāḥ-kā,	ḥar-ah	ham	ḥar	nāḥ-kā	nā	nāḥ.	Ham
remains	remains,	which-from	my	mind	was-in	not	remained.	I
ḥar-ah	kī	high	kī	ḥar-ah	ḥar-ah.	Ham'nī	ḥar-ah	was
thought	that	high	and	me	caught.	My	head-in	ward
rahā,	maḥar	ḥar	nā	nāḥ	kī	nāḥ-kā	ḥar-ah	nāḥ-kā
was,	but	opportunity	not	was-found	that	short-of	not	I-may-take-it-out.
Karḥā	ḥar	ḥar,	ḥar-ah	nāḥ	ham	nāḥ	ḥar,	high-ḥar
Lower	instinctive	high,	far-of	through	I	driven-up	ham,	high
to- ⁴ the	ḥar-ah	ḥar-ah	ḥar	ḥar.	Maḥar	ḥar-ah	ḥar-ah	ḥar
without- ⁵ any	maternal-uncle	which	was.	But	this	time-in	when	I
ah	to	ḥar-ah	it	ḥar-ah	kī	ḥar-ah	ḥar-ah	nāḥ-kā
that	side	looked,	then	what	did-I-see	that	was	old
ḥar	ḥar	pahar-kā	up'n-ah	ḥar	nāḥ	nāḥ-kā	ḥar-ah	ḥar-ah
water	nāḥ	hill-of	above-from	falling	was	ḥar-ah	ḥar-ah	ḥar-ah
rahā.	ḥar-ah	ḥar	ḥar-ah	nāḥ-kā	ḥar-ah	ḥar-ah	ḥar-ah	ḥar-ah
was.	That-side-from	which	above	downward	throwing	was	(he),	they-(very)

kuh-lē for-noon	hah (y)-voh-lē	nikh-wē damm-ōd	khah-hah-lāh crank-ēg	swat coming	shah. were.
Feb 1	kuh-lē	hē	jur-mē	shah	hah-lāh
When this	L-noon(J)	then	heart-in	coverage	become
pleasant out.	then	ap-ut	1	hah-lāh-lā	upon
agility came.	I	my-ōf	this	they	remembering
					my-own
					storage-of
					khah-hah-l.
					hang-dang-mu.

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Barak, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down the slope of bushes. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own cowardice/weakness.

The dialect of the eastern half of Chinipur, both north and south of the Garo, is practically the same as that of Shalabhad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlatives, which are *from* and *from*, instead of *from* and *from* respectively. We may also note the third person singular of the Verb Substantive, which is *hē* instead of *he*. These distinctions do not entitle us to class the language of eastern Chinipur as a dialect separate from that of Shalabhad. Chinipur is a border district between the Standard Rajpuri spoken in Ballia and the western form of the dialect spoken in Bhojpur District. In the eastern Parganas of Muhammadabad and Gadhwa the dialect is the same as that of Ballia, while in the west, in Pargana Mahabub, it is the same as that of Bhojpur District. The total number of speakers of Rajpuri in Chinipur is 322,000, of whom half, or 161,000, may be estimated as speaking the Standard, and half as speaking the western Shalabhad.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Devanagari character.

Here and there, we see traces of the form of Bhojpur which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *ekai Bhai* *hai* *aiye* quite correctly after the Shahabad fashion, the father uses the *Siara* form, *hai* instead of *aiye* in addressing the elder son.

were ^{what} ^{time} ^{place} ^{halla-bial?} ^{Ab} ^{ham} ^{shar}
 and of-Your-House before me here-time. Now I Your-House's
 her/his kathwa jag makhil. Ham-ko ag'ra makhwa-mil-ko
 son to-be-called worthily am-not. He thing-own arrange-arrange-from
 ag'ra-ko baribar min?'" Tab a viti-ko ag'ra bip-ko jia
 one-of equal-to consider.'" Then he having-arrange his-own father-of now
 gail. Lekin jab-tak a dirt raba shar bip ch'ri-par daga
 went, But while he at-a-distance was his father his-own companion
 kahani, were dust-like ch'ri-ké ag'ra gail-mil bip-ko cham'hai.
 made, and having-run him his-own neck-on having-applied himself.
 Lar-ko ch'ri-ko kath'ha, 'O Bibi, ham sarg-ko shik sant
 The-own him-to said, 'O Father, I know-of apoint and
 ^{what} ^{time} ^{place} ^{halla-bial?} were sh rize her/his kathwa jag
 of-Your-House before me here-time, and now Your-House's son to-be-called worthily
 worth?'. Bibi shar bip ag'ra makhwa-mil kath'ha ki, 'mab-shach'ha hag'ra makh-
 wa-mil-ko.' But his father his-own man-to said that, 'all-they good clothes taking-
 ko ch'ri-ké pak'awa, were ch'ri ag'ra mil hag'ra a gar-mil jiti
 out him put-on, and his finger-to (am) sarg and foot-on shar
 pak'awa, were ham-tai-ko khal pil sham khal, kaho M I har-ko
 put-on, and (his)-on out drink (and) surround make, because that the my
 legs mard makh-ko, phiri jiti; bhal-gail-cha-ké, makh-ké.' Tab a Bip
 son dead had-been, again became-alive; that had-been, found-in.' Then those people
 khal kare Bip,
 rejoicing to-make hagan.

Osh jath'ka kath'ha khat-mil raba. Har jab a dust-like
 He older son field-in was. And when he coming-in
 ghur-ko shar pak'hai tak makh a haji-ko tham-ko ch'ri kai-mil
 know-of now approached then dancing and making faint-mind his sardis
 pak'hai; sh a ag'ra makhwa-mil-ko ag'ra-ko ag'ra shar kath'ko pak'hai ki,
 arrived; and to his-own man-to-from one himself now asking asked that,
 'a ki khat?' 'O father walk-to-ko kath'hai ki, 'shar kaho sh bip
 'this what is?' That saw ham-to said that, 'Your-House's brother now is
 were rize bip sham bhal kath'ha, sh kath'ha M a walk-to-ko
 and Your-House's father good foot became, this for that he his.
 bhal-chang pak'ha-ké.' Lekin a kaid kath'ha were Bibi sh jia cham'hai. Tab
 to-good-kath'ha hag'found.' But he sarg made and while not sarg waited. Then
 shar bip bhar sh-ko mam'ha Bip. 'O ag'ra bip-ko kath'ha ki,
 his father inside coming to-appear hagan. He his-own father-to said that,
 'dakhil, ham ch'ri har-ko rize ch'ri khat-bial sh makh
 'now, I among you-along Your-House's sardis on-doing and Your-House's
 bhal-ko kath'hai sh jiti sh makh sh pak'ha sh kath'hai
 words over-own not transgressed and Your-House on-own his-own not sarg

dikh'ē lī ham s'pna mājā-ko sūth khōd karī. Lekin i rīar
gave that I myself friends-of with movement night-made. But this Your-Honour's
 hukm jā karō-ko sūth rīar dhan khō-ghal'hai, jāh
you also karō-og' with Your-Honour's small has-not, when-comes
 all kōt'ē rān'ē cōra khātir sobhā khaj karī. Bāp cōra-ē
he-comes then-comes Your-Honour him for good food made. The-father him-to
 kō'had ki, 'i kōp, tē karō-ē sūth kar dhan rākh, tē jā khōd karō
said that, 'O Son, thou art with every moment thou, and what thing mine
 hā sū takir hā. Lekin karō-ē-kō khōd-karī ē kōm karī khōd hā
is that thou is. But for-as movement-making and pleasure making good is
 khōd-ki i takir khōd sūth rākh-kō, phir jai-hā; khōd rākh-ko, phir
because this thy brother dead had-been, again alive is; but had-been, again
 māl-hā.
found-is.'

The next specimen, also from Rajil, is a villager's wall over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPUR DIALECT.

(DUMKAT BAZAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dui? ija ich'ik-hi dhur du par hani dākhāt-hai.
Kapil Dui? to-day you many days after I arriving-am.

Aitah di. āi kōhāi rai'ik-hi? Jai-in? hani haurā hīr-mē
So-many days you where were? Some-times I you about
your village-of people-from asking am, but anybody was plainly
not talking-am. *How say, your house-of all persons good unpaids*
hair, āi?
am, (or) not I

Jākhāi bhāiyā, āi hi pākhāi hāi? Jai haurā hā-hi
Jākhāi brother, you what asking are? If/am my account
was/hā hi haurā dukh hāpā, i bhāin-mē-as hi
person-hāre then your-am asking will-go(you), and apiece-from tears
gives lag'hā. Jai hani ākhāi ghārā gāh
to-cause-to-drop person-hāre. If/am I here-from home-to was,
tab-as gir'hāi-ke kām-mē hāp'hā. Bāh di āi kām-mē
then-from household-of work-is was-I-entangled. Night (and) day this work-am
ham hāh. Dīgar hāni haurā ghār-mē āmā rākhā jai'hā-ai
I am. Another suppose my home-in such is-not allow-from
ham-ke shā hā'j'hā hāni mē; hāni-ai-hāi haurā hāp-ke bhāye
me-to one-even moment-of am will-be-got; because my father-of eye-am
jākhā dī-dh'hā, i haurā jhik pahā hāi haurā pākhā'ik-hā
replica good, and my other was brother my reaching-of
pahā-hā pākhāi shāl-gāh, āmā hā-as shā chāpāy
before-am foreign-land-to sent-away, and that-time-also one-even letter-am
nā hā'j'hā hā. Hāmā mā'hāi i āmā hākhāi un'hā hā-chāi-hā
not know-hā. My mother and other female-persons hā am
nā pākhāi hākhāi hā'hā. Hāmā hākhāi āmā hākhāi
not getting-from away are. My wife to-am children

¹ *āi* *pākhāi* *hāi* *amā* "what you are enquiring about is so bad that the hair will stand in the hair."

² *Jai* *hāni* *hāni* *amā*.

hāh. mēh. āh'gī. nōh-lā. hāh. nōh. āh'gī-nōh. hāh. rāh-dāh
 with. separate. then. There. at. away-from. I. night-day
 pāh'kī. ā. tēh'tēh-nōh. pāh'kī. nōh-lā. āh'gī. dāh. dāh. hāh-lā.
 anxiety. and. trouble-with. worried. really. Now-only. two. days. passed-
 hā. kī. hāh. rāh-lāh. kōpōh-kōh-lā-nōh. hāh-nōh. āh'gī. nōh.
 long. that. I. night-at. headache-from. field-in. in look-after. and
 gūfī. Chāh'gō. hāh. lāh. gūfī-hō. hāh'rā. hāh-nōh-ā. chō. hāh.
 went. Four. bundles. standing. what-of. my. field-in-from. there. cutting
 hā-gūfī-hō-ā. Māh'rāh. Tāh'āh'āh. māh'gūfī. hāh'āh.
 taken-away-here. The-Maharaja-of. rent-collector. sent. for
 dāh. pāh'kī. tēh. kōh-lāh. hō. hāh. hāh'rā. pāh. māh'āh. kī.
 two. pains. quartered. has. One-even. every. me. with. not-in. that
 nōh-lā. dāh. hāh. hā. pāh'āh. āh. ā. māh'āh.
 kinds. unpleasures. The-paternal-uncle. also. the-day-before. come. and. him-
 āh-āh. jāh. hāh. kōh. rāh'pō. nōh'gī. ā. ā. āh'āh-lāh-lāh. Kōh.
 from. when. I. some. money. asked. then. to. plainly. refused. The-paternal-
 hā. kī. 'gāh-āh. māh. hāh-nōh. gūfī. hāh-nōh. lāh. āh'.
 is. that. 'some-of. beaten. forest-in. I-went; forest-in. not-nōh. fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kaph-lā, after a long time. Where have you been so long? I saw and then asked about you from your father-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jhōh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent us letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children live separately. For these reasons men and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Therein therefore not every four bundles from my standing wheat crop. The rent-collector of the Maharaja has quartered two paces on me to realize the rent, but I have not a penny to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he fully refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

* One of the Khyang-pō, near the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *note*, p. 188, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Mandharpur, which lies to the east of Saran, across the river Gandak, is western Maithili, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahi. Hence, as might be expected, the language of the east of Saran is laced with Maithili peculiarities, and that of the south-east with Magahi ones. To give specimens of all such mixed forms of speech would swell the volume of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Preamble Dialects spoken in the District of Saran*, by Helen Glindemann Bell, in the *Journal of the Asiatic Society of Bengal*, Vol. lxxi, 1897, Part I, pp. 174 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, even against Shahabad.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHAR.

BHOUPUR DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

(Jabou Girard's note-book, 1893.)

रुह — ल — छह — बारी — १२ — मीरु —

उड़ती — बारी — १२ — छह — बारी — मीरु —

मामी — बारी — छह — मीरु —

मीरु — बारी — छह — मीरु —

मीरु — बारी — मीरु — छह — मीरु —

मीरु — मीरु — छह — मीरु —

मीरु — मीरु — छह — मीरु —

मीरु — मीरु — छह — मीरु —

मीरु — मीरु — छह — मीरु —

मीरु — मीरु — छह — मीरु —

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥ २ ॥
 श्रीगणेशाय नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीगणेशाय नमः ॥ ५ ॥
 श्रीगणेशाय नमः ॥ ६ ॥
 श्रीगणेशाय नमः ॥ ७ ॥
 श्रीगणेशाय नमः ॥ ८ ॥
 श्रीगणेशाय नमः ॥ ९ ॥
 श्रीगणेशाय नमः ॥ १० ॥
 श्रीगणेशाय नमः ॥ ११ ॥
 श्रीगणेशाय नमः ॥ १२ ॥
 श्रीगणेशाय नमः ॥ १३ ॥
 श्रीगणेशाय नमः ॥ १४ ॥
 श्रीगणेशाय नमः ॥ १५ ॥
 श्रीगणेशाय नमः ॥ १६ ॥
 श्रीगणेशाय नमः ॥ १७ ॥
 श्रीगणेशाय नमः ॥ १८ ॥
 श्रीगणेशाय नमः ॥ १९ ॥
 श्रीगणेशाय नमः ॥ २० ॥

ਹੁ—ਪਾਪ—ਸੁਮਤਿ—ਕ—ਦੁਗੀ—ਮਨੀਸ਼ੀ
 ਕ—ਸਾਮੀਨ—ਮਨ—ਮਨ—ਮਨਮੀ—
 ਪਾਪ—ਕਨ—ਗਤਿ—ਧੁਤੀ—ਪੀ—ਤੁਥ
 ਮਨੀਸ਼ੀ—ਪਾਪ—ਕ—ਕ—ਭਗਤ—
 ਦੁਗੀ—ਕ—ਮੀਤ—ਮ—ਦੁਤ—ਕ—ਮੁਖੀ
 ਦੁਗ—ਭਗਤ—ਪਤੀ—ਮਦੁਥਨ—ਕ—ਹੁ
 ਪਾਪ—ਸੁਮ—ਸੁਮਤਿ—ਕ—ਮਾਮ—
 ਤਿਥੀ—ਮਾਤਿ—ਕ—ਮਨੀਸ਼ੀ—ਤਿਥੀ—
 ਮਾਤਿ—ਪਾਪ—ਮਨੀਸ਼ੀ—ਮਨ—ਤੁਤ—
 ਤਿਥੀ—ਪਤੀ—ਮਨੀਸ਼ੀ—ਭਗਤ—ਕ—
 ਪਤਿ—ਭਗਤ—ਮਨੀਸ਼ੀ—ਪਾਪ—ਮਦੁਥਨ
 ਮਾਤਿ—ਕ—ਕ—ਮਨੀਸ਼ੀ—ਮਨਮੀ—
 ਮਨੀਸ਼ੀ—ਕ—ਮਨੀਸ਼ੀ—ਕ—ਦ—ਭਗਤ

୧୩୩ — ୩ — ୧୧୩ — ୩ — ୩୩୩ — ୩୩୩
 ୩୩୩ — ୩ — ୩୩୩ — ୩୩୩ — ୩୩୩ —
 ୩୩୩ — ୩୩୩ — ୩୩୩ — ୩୩୩ — ୩ —
 ୩୩୩ — ୩୩୩ — ୩୩୩୩ — ୩୩୩୩ — ୩ —
 ୩ — ୩୩୩୩ — ୩୩୩ — ୩୩୩ — ୩୩୩୩ —
 ୩ — ୩୩୩୩ — ୩ — ୩୩ — ୩୩୩୩ — ୩୩୩୩୩୩୩.
 ୩୩ ୩୩୩୩ — ୩୩୩ — ୩୩୩ — ୩ —
 ୩୩୩ — ୩୩୩ — ୩ — ୩୩୩ — ୩୩୩ — ୩୩
 ୩୩୩ — ୩୩୩୩ — ୩୩୩୩ — ୩୩୩ — ୩ — ୩ —
 ୩୩୩୩ — ୩ — ୩୩୩୩ — ୩ — ୩ — ୩ —
 ୩୩୩୩ — ୩୩୩୩ — ୩୩୩୩ — ୩ —
 ୩୩୩୩ — ୩ — ୩୩୩ — ୩୩୩ — ୩୩୩ — ୩ —

१। ३१ — वाम — मम — मम — मम — मम —

२। ३२ — मम — मम — मम — मम — मम —

३। ३३ — मम — मम — मम — मम — मम —

४। ३४ — मम — मम — मम — मम — मम —

५। ३५ — मम — मम — मम — मम — मम —

६। ३६ — मम — मम — मम — मम —

७। ३७ — मम — मम — मम — मम — मम —

८। ३८ — मम — मम — मम — मम — मम —

९। ३९ — मम — मम — मम — मम — मम —

१०। ४० — मम — मम — मम — मम — मम —

११। ४१ — मम — मम — मम — मम — मम —

१२। ४२ — मम — मम — मम — मम — मम —

१३। ४३ — मम — मम — मम — मम — मम —

५।—नैऋति—मित्र—मातृ—मातृपुत्र—
 ५।—उदित—वाम—पुत्र—२।—५२
 ५।—मा—वाम—उदित—वामपुत्र—
 पुत्र—५५।—५५।—५५।—५५।—५५।—
 ५५।—५५।—५५।—५५।—५५।—
 ५५।—५५।—५५।—५५।—५५।—
 ५५।—५५।—५५।—५५।—५५।—
 ५५।—५५।—५५।—५५।—५५।—
 ५५।—५५।—५५।—५५।—५५।—

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Data Götisdrö-ndik Bati, 1894.)

Ek ap'at k'at r'at. O'ta d'at-g'at k'at r'at. O'ta'k'at k'at ap'at ap'at
A man certain was. To-day (not now) was. The younger the father-to his own
 k'at'ka ki, 'd'at k'at'at a'ta t'at-d'at' O'ta k'at d'at
said that, 'the-entire my half dividing-give' His father the-entire
 k'at-d'at. T'at d'at-d'at a'ta'k'at k'at'at d'at a'ta'k'at k'at k'at
dividing-give. A few days-in the younger was the-entire together having-made
 k'at'at a'ta'k'at. O'ta k'at k'at k'at'at k'at'at k'at'at k'at'at k'at'at k'at'at
fast was-entire. There he-was to-entire-having the-entire wealth
 ap'at-d'at. S'at d'at k'at k'at k'at k'at k'at k'at k'at k'at
he-squandered. The-entire wealth his spent-was, then a great
 a'ta k'at a'ta a'ta a'ta. O'ta k'at k'at, a k'at k'at k'at
famine fell that country-in. Poor he-became, and completely was
 k'at k'at. Ek k'at ki, 'k'at'at a'ta a'ta'k'at' S'at k'at
to-entire began. This-was said that, 'the-father-in some fast.' The-entire-of
 k'at'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
the-entire which eating-for were, then he-himself began to-eat.
 K'at k'at k'at k'at k'at k'at. T'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
Anyone anything giving not was. Then he some spent, he said
 ki, 'k'at'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
that, 'my father's around-people-of much great surplus gave. Now I
 k'at'at k'at k'at. Ek ap'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
of-father dying-am. I my-own father near having-ripen will-go. Then-to
 k'at k'at ki, 'k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
having-spent I-will-say that, "I great am did Success-of, moreover Your-Success
 a'ta'k'at. Ek k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
before. Your-Success's am to-be-called k'at I-am-not. O father,
 k'at'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
me are around-to equal consider." ' Then his-own father-own
 k'at. K'at'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at k'at
he-was. At-a-distance he-was then-own the-father-to companion was-attached-

Dusse-ke hām-mē dīd-ke chānā dīve lag'ā. Dose kal'han kī, 'hē hēp, ham
Evening *up-in* *seeing* *him* *to-see* *he-began*. *The-son* *said* *that*, 'O *father*, I
 aag'he hīa mātā ipe nē khañ'ā, mātā ipe
even-of *day* *Your-Mother's* *before* *not* *have-done*, *Your-Mother's* *before*
 pēp khañ'ā. Ab pter mātā bēp kakhēe hēk nē rah'ē.
as *have-done*. *Now* *again* *Your-Mother's* *am* *to-be-called* *βt* *not* *I-then*,
 Lēkin ē-har bēp kakhēe nēkar-kē kī, 'stram kag'ya.
But *he* *father* *said* *the-unexpected* *that*, 'crossed *clothes*
 nīhāl-ke pahāre-kē dī; lag'āi tē-hā-ke hīh-mē kag'āi
having-brought-out *wearing-for* *gone* : *gone-people* *he* *hand-on* *ring*
 pahāl-dī, gīr-nē jūh pahāl-dī, Hām'āi khañ, khañ khañ. Kāhe
put-on, *foot-on* *also* *put-on*. (*Let*) *as* *said*, *happiness* *only*. *Because*
 kī hāmē bēp māg-gañ'rah'ē-kē, ē jē-gañ'kē; Māh-gañ'rah'ē-kē,
that *my* *son* *had-died*, *indeed* *had-died* ; *had-been-had*,
 ē mīh-kē. Tab khañ hām lag'ā-kē.
he *was-been-found*. *Then* *happiness* *to-make* *they-began*.

U-har jūh bēp khañ-mē mātā. Ghar-kī nag'āh sīh, tab
He *since* *am* *field-in* *was*. *The-house-of* *near* *he-came*, *then*
 nīh bēp tē-hā khañ mātā. Aghē akh-mātā
standing *near* *he* *corridor* *was-heard*. *His-son* *was-also-in-from*
 khañ-ke pahāl-kē kī, 'hā, I hām tādē hē-hāñ?' U
having-called *he-called* *that*, 'he, *his* *what* *strange-thing* *is-coming*?' *He*
 kal'han kī, 'mātā bēp sīh-kē. Tab bēp nām
said *that*, 'Your-Mother's *brother* *has-come*. *Your-Mother's* *father* *crossed*
 bhōjan khañ-kē, sīh-vīhē jē khañ sīh nē sīh-
dinner *has-came-to-be-made*, *His-son-account-of* *that* *happiness* *sīh* *he* *has*
 hā. Lēkin ē khañ-ke ghar nē gāha. Hī-vīhē
came. *But* *he* *being-angry* *in-the-house* *not* *was*. *This-son-account-of*
 mātā-ke hēp khañ ē-ke mādhē lag'ē. U aghē hēp-ē
he *father* *outside* *having-come* *to-express* *began*. *He* *his-son* *father-to*
 khañ kī, 'dēh'ā, barān-ā sīh sīh khañ-kē; mātā
said *that*, 'no, *years-from* *Your-Mother's* *service* *I-have-done*; *Your-Mother's*,
 hē-kē kah'āi jūh-kē nē. Rāñ ē-ghē pahāre-ē nē dīh'ā.
word *over* *I-have-attended* *not*, *Your-Mother* *a-people* *did-then* *not* *had*
 kē, kī aghē ē-ke khañ. Lēkin ē sīh
given, *that* *my-son* *frinds-to* *I-keep-give-to-ent*. *But* *this* *Your-Mother's*
 bēp jē bēp, aghē-kē sīh aghē dām rakhā har-dīh, jūh
am *into* *it*, *harlots-of* *with* *the-entire* *month* *destruction* *has-made*, *just-as*
 sīh-kē mātā nām bhōjan khañ-kē.
to-have-come *at-that-very-time* *an-unexpected* *dinner* *there-had-came-to-be-made*.
 U-har hēp khañ-kē kī, 'ē ē hārhar māg' har'ā-khē;
He *father* *said* *that*, 'then *indeed* *always* *sīh* (*me*) *remained*;

je-kwōtka	kanir	hivō,	at	uŋ	tohr	h.	Lāin.	tohr
wheterr	me	ā,	dhā	meire	dhā	h.	Fat	dh
kāh	mar-gūh-ah'kēh,	at	ŋ-gūh-kā,	at	unad	kh'at	kh'at	kh'at
brother	and-died,	is	has-lived,	was	registering	happens	making	
child.								
is-proper.								

INDO-ARYAN FAMILY.

EASTERN GROUP.

SHIRDI.

RECENTEST DIALECT.

(DISTRICT SHIRDI.)

SPECIMEN II.

(Rasbi Girindras-andis Datt, 1898.)

રહો જિજ્ઞાસુ નહોં, જહો પ્રાપ્ત નહોં નહોં । જી રમનના બાળ દોઝ પુરજ
 ઇ જ્યારે કેવો ભોજનજી વાજ, અજગર જો રમ જાજિને જા રેવા મુંજ રેવોંએ વજ પ્રાપ્ત
 નોજો જોનન અવધોં, પ્રાપ્તો કે પાત્રો વજ વિનુવા ઘેરે, રાજ ભજનપ્રેમ । જિજ્ઞાસુ ભોજ
 અજગરે જો રાજ રમાન રૂઝ દેરજન । અજ બીજોજનો કે પાત્રો । પ્રેમ દોઝ જો જા
 ભોજનજી । રોનન ભાજિયા પ્રેમ કે મુજ ભોજો ।

TRANSLITERATION AND TRANSLATION.

Bi-go	ah	rah-ra,	Bi-go	ghe	rah-ra-rah-ra,	Ti	an-ka
<i>I</i>	<i>just</i>	<i>there-am.</i>	<i>I</i>	<i>am</i>	<i>be-want-to-keep.</i>	<i>There</i>	<i>is</i>

જી-કિંગ પાકીલ, 'હો બહા, હાલે સોઢીલ ભજ?' કહીશ મી, 'હાન
 કાસ-પેપલે અજગર, 'હો બ્રાધર, હાવ ફોલોવડ અવ-પાલ' ઇ-સાઇ કાલ, 'હો
 પ્લાય-રહો ભજ મીથ કાલ-હો, ઇ ગી રજ-હો જીર કાલ-હો,
 મારન-અ/ અ-કા-હો-જીર જોર વાજ, એ સોઢીલ ડોલી-સો પ્રાપ્ત ભજન,
 ગાંગી-જી કા પાલ ઇ કીરક પ-હો, કી બાજ-કા-ગાલ.' શીર-કિંગ લખે
 મી, 'હો ભાનર તી-કી-શી. કાલ કાલ-સાજી-કા મીલ.' કાલ લગ. ટી
 કાલ, 'કાલ-કા-હો-હો-હો. કાલ કાલ-કા-હો-હો-હો.' વાલ કા-પેપલે. ટી
 ઇ કાલ-હો. ઓ-કા જાલ પાલ-કા-કા-કા-હો.
 એ ઇ-કા-જાલ-હો. ઇ-કા-જાલ-હો-હો-હો-હો.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.' The other jackals said, 'this fellow has broken our teeth.' Come, let us kill the lazy one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His wife is anxious for his party. He pretends that he has got so fat, not by drinking the milk of the cow, but by other means. He lives upon the gravel itself, and so he no longer requires the milk itself, his teeth have dropped out as useless instruments. The chewing of his teeth he puts forth as an additional proof of his party.

² Angled, he has pulled out his.

NORTHERN STANDARD BHOJPURI.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, uniting the tract of country immediately opposite Shahdol. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go northwest. The language of Central and North Saran, and of a portion of Tahsil Dundi in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go farther north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpuri; and that to the west as Sarwari. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thakri dialects of Gonda and Bahraich, the extreme north-western outpost of Bihari. The eastern dialect of Gorakhpur, or Gorakhpuri, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpuri :—

Name of District.	Approximate population speaking Northern Standard Bhojpuri.
Saran	1,454,525
Gorakhpur, Northern Standard Bhojpuri of Doab, about	180,000
" Gorakhpuri	1,287,600
" Sarwari	1,200,237
Basti, Sarwari	1,793,944
Total	4,716,181

The dialect spoken in Central and North Saran is fully explained in the Bhojpuri Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpuri of Shahdol.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *ai*. Thus *ghāṛ-ai*, houses. In Standard Bhojpuri it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *tuu*, I, *hau* is also used. Besides the standard forms for 'this', Saran has also *hai*, genitive *hai-har*, oblique form *hai* or *hai-vai*. Similarly, for 'that', we find *hai*, *hai*, *hai-har*, *hai-hai*, or *hai*, with a genitive, *hai-har*, and an oblique form *hai* or *hai-vai*. For 'anyone', we sometimes meet *hai*, and for the adjective 'what' *houa*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *haiṛ*, to be, often takes the form *haiṛ* in all districts north of the Ganges, though the form *haiṛ* is also used. We then get forms like *haiṛ*, or *haiṛ*, I am; *haiṛ*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dehāśā, dehāśā;* 3rd Sing., *dehāśā, dehāśā;* 3rd Plur., *dehāśā.*

Past.—This, as has been remarked in the case of the Palaman specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *n*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dehāśā, dehāśā;* 3rd Sing., *dehāśā;* 3rd Plur., *dehāśā;* 2nd Plur., *dehāśā, dehāśā;* 3rd Plur., *dehāśā, dehāśā.*

The following forms in use in Saran are due to the influence of the Marathi spoken to the east of the Ganges.

1st person.—*ham dehāśā.* Only used when the object of the verb is in the 3rd person and special respect is shown to it. Thus, *ham rājā-dehāśā,* I saw His Majesty the King.

2nd person.—*tu dehāśā.* Only used when the object of the verb is in the 3rd person, and special respect is shown to it. Thus, *ham rājā-dehāśā,* I saw your Honour.

3rd person.—*ai dehāśā.* Only used when contempt is shown to the object in the 3rd person. Thus, *ai mahārā-dehāśā,* you saw the wretched gardener.

3rd person.—*ai dehāśā.* Only used when respect is shown to the object in the 3rd person. Thus, *ai rājā-dehāśā,* you saw His Majesty.

Past Conditional.—2nd Sing., *dehāśā.* 3rd Plur., *dehāśā.*

Generally speaking, Saran uses the suffixes *ā, ā, ā, ā,* etc., much more freely than Shikhar. They appear in all the Past tenses, and not only in the Past and Imperfect. Thus, the Imperfect may be *ham-dehāśā rājā ā,* I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *n*, instead of that with *l*. This peculiarity extends to the Deora-Tahsil of Gorakhpur, but is not met with elsewhere in that District.

The following specimens come from Deora; note the frequent use of this *n*-Past. One or two forms may also be noted which properly belong to the Western Bhojpur spoken across the Gogra. Such are the Instrumental in *as n* in *dehāśā,* by hunger, and the 3rd person in *ai,* as in *retāśā,* they were. It has not been thought necessary to give an interlinear translation.

GORAKHPUR.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the north-east corner, in a small portion of Tehsil Deoria, and is really an example of the dialect of the north-west of Benares. As we go north and west from this point, the use of the letter *a* in the Past Tense of verbs is abandoned, and we find a return to the letter *i* as in the South Benares and Shikhar. Omitting from consideration this small overthrow of dialect from Benares, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *a*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as *barwari* which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Palamou and of Deoria and of about two-thirds of the Tahsil of Ban. The language of the rest of the District is *barwari*. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri	1,667,669	(including about 100,000 speakers of the South Dialect.)
Barwari	1,849,587	
Eastern Hindi (spoken by middle class Mussulmans)	9,600	
Urdu (spoken by educated Mussulmans)	5,304	
Other languages	1,257	
Total	3,524,357	

These figures take no account of the several languages spoken by wandering tribes of Doms and Naps, which have not been separated out in the local returns. The languages spoken by Doms and Naps are not of importance, and specimens will be given from other Districts.

AUTHORITIES.—

A local dialect of the local form of Bhojpuri will be found on p. 275 of the *Diwan* literature. The language is generally described by Dr. Buchanan Hamilton, in vol. II of *Montgomery Martin's Eastern India* on p. 420.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the *Fable of the Prodigal Son*. It is printed in the *Kaithi* character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-song showing how the *jaṭal* substituted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Burr Tarpin' and of 'Burr Rabbit and Burr Wolf' in the Negro stories of *Wauke Barrow*. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the *reduplication* adopted for writing the broad *a*-sound, which is so marked a feature of Shajpari. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *da*, *laa* for *la*, *paalivaa* for *paalivaa*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *r*. Thus we have *para*, *la*, *la*, instead of *para*.

Instead of *adivā*, the oblique form of *ad*, *ba*, we find *adivā*. Instead of *adivā*, we find *adivā*.

As usual in the North-Gangetic Dialects, forms like *da* and the like are preferred to the southern *da*, *ba*. The form with *r*, *ba*, however, also used. There is a third person plural *da*, they are, *aa*, honorifically, *ba*, which is based on the optional form of the first person, *da*.

There is a third person plural in *da*, which has been borrowed from the trans-Gangetic previously alluded to, see p. 323. Thus, *da*, they are. It has a feminine in *da*, as in *adivā*, she said, and honorifically. It should be noted that, in the second specimen, *adivā*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gangetic dialect is the use of the instrumental case in *aa*, in *adivā*, by *ba*.

Abstract

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INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPUR DIALECT.

(PART OF DISTRICT GHORAPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pundit Bhairi-dhar Singh, 1888.)

Ek aśhā-kā-ke hai baṛī mātī. Uṭhan-mē-śe chhotī-kā baṛīka hī, 'a dāī ghār-ke dhan-mē jaran hamār baṛīka hō-ke tawa hamār dō-ak.' U dhan uṭhan-mē hī dīṭia. Tharī dīn pūkhā chhotī-kā putrī agri dhan baṛī-ke baṛī dāi baṛīka nīkaṛī gāī. A aṛī-mē agri dhan baṛīka mē lān dīṭia. Jā agri dhan oṛa gāī tō a dīn-mē aṛī pūkhā a a gāī hō-gāī. Tō a dīn-ke agri baṛī aṛīka kīṛī chāī gāī. U aṛīka-ke aṛī chawwa-ke agri kīṛī-mē hōī dīṭia. Oṛa man karī kī aṛī jaran aṛīka kīṛīka? aṛī-ke aṛī pūkhā gāī. Kāh a-ke kīṛī-ke mātī dāi aṛī. Tō hāi kīṛī, a kīṛī hī, 'hamārī bāp kīṛī dāi-keṛī agri-ke kīṛī-ke aṛīka aṛī mātīka a hāi kīṛīka mātīka. Hāi agri bāp-ke agri aṛī-ke jā a a-ke kīṛī hī 'hāi Bāg'wan a kīṛī baṛī-mē hāi hāi hāī, a a kīṛī mātī hī tōhāi hāi kīṛī Hāi-ke agri mātīka-mē aṛīka.' Tō aṛī-ke agri bāp-ke baṛī chāī. Aṛī-ke ghār-mē mātī kī oṛa kī bāp-ke aṛīka kīṛī-ke aṛīka bāp a dāi-ke agri mātī mātī, a hāi hāi hī dāi-ke chāī. Hāi kīṛī hī, 'hāi bāp hāi Bāg'wan hī a tōhāi mātīka hāi hāi hāī a a kīṛī mātī hī tōhāi hāi kīṛī. Bāp agri aṛīka aṛīka-ke kīṛī hī, 'kīṛī baṛī bāpī aṛīka kīṛī hāi a aṛīka pūkhā. Jā hāi-mē āgri a gāī-mē jāī pūkhā, aṛīka aṛīka hāī. Kīṛī-ke kī hāi bāp mātīka hāi, aṛī jī gāī; kīṛīka mātī, aṛī mātī gāī. Tō aṛī kīṛī hāi hāi gāī.

Uṭhā' baṛī putrī kīṛī-mē aṛī. Jā ghār-ke baṛī hī a bāp aṛīka aṛī-mē hī. Tō agri aṛīka-mē aṛī agri hāi pūkhā hī 'a kīṛī' Tō bāp baṛī hī, 'aṛī hāi aṛī hāi. Tōhāi bāp aṛīka aṛīka kīṛīka hī, kī aṛīka aṛīka pūkhā.' U aṛī pūkhā gāī a kīṛī aṛīka hāi chāī. Tō aṛīka bāp baṛī a a mātīka bāp. U bāp-ke jāīka hāi gāī hī, 'kīṛī, hāi aṛīka dīn-ke tōhāi kīṛīka hāi a hāi tōhāi baṛīka mātī pūkhā, hāi hī hāi hāi aṛīka hāi hāi hāi dīn-ke kī agri aṛīka-ke aṛīka kīṛīka hāi. A jā a tōhāi bāp dīn-ke jā tōhāi dāi hāi hāi mātī mātī dīṭia aṛīka hāi jaran ghār a hī mātī ghār mātī aṛīka hāi hāi. Bāp kīṛī hī, 'mātī, hī aṛīka dīn hāi hāi hāi hāi a jaran hāi-ke tawa aṛīka. Lāīka hāi kīṛī-ke jaran aṛīka, kīṛīka hī a tōhāi hāi mātī aṛīka, aṛī jī gāī; kīṛīka mātīka hī, aṛīka gāī.'

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIRJAI.

BIRJAPUR DIALECT.

(East of DISTRICT GOLAKPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pencil Manuscript Paper, 1898.)

Ego aiyā ī. ego miki-mē kapi mēghat vāhā. Eka dīn kachhār
 One jackal and one alligator-in great friendship was. Night day always
 ch-angā kag vāhā. Na va-kā ā bhārē mē va-kā ā chāghā. Kachh
 together (these-people) lived. Not he he forgets not him also leaves. Some
 dīn shī tāt kī-gall. Ek bī kachhār bā-mē bāgar
 days in-the-very way passed. One time some thing-in usually
 kī-gall. ā bhār-ā shun bhāl kī sh-kā
 took-place. And the-usually-also of-each-others because that one
 dākh-mē ek mē Nāhī kachhār kī, 'kē aiyā, ā
 among-in the-other not.' The-alligator said that, 'O jackal, you
 kachhār kī bhāghīl bhār? Tāt-ā āmā kām bī jachhār bhār
 amongst why mingled are?' Thus like I twenty individuals standing
 bī jā hē. Ego bhār-ā-mē kī, 'hē kī
 (he, entirely) am-constantly is-put-up.' The-jackal stated-the-word that, 'you what
 kachhār? Hām kachhār bhār-ā dākh-āh.' Tāt-ā dākh-ā jār bī, kachhār shī-
 are? I great-own great-own will-are. Thus kachhār strength in, mine weak-
 kē bī. Tāt-ā-mē jāmā kachhār kachhār. Hām tāt-ā-mē āmā
 of in Thus-ly what can-he-do that you-are-do. I you-in forbidding
 mēhāl kachhār. Bhār-ā-mē bīām bhāl.' Pār shī tāt kachhār jār
 not am-doing. He-in him in. Again in-the-very way both-own people
 kachhār-kachhār āmā āmā shī hē. Nāhī mād-mē chāl gall,
 quarrelling their-own their-own way took. The-alligator stair-into went away,
 aiyā bhār-mē
 the-jackal forest-in.

* This name 'you' will not break the sight of the other', i.e., and stated the contribution of the other.

* The word 'jār' is common to all languages of the group, and is used in the sense of 'company, group'. The other words in which it is used are: 'when one has to wait for the other to be ready or before he goes'. 'Here the place has been said to be the water stream. The sentence therefore implies, 'It is all so well for you to drink water now.'

* 'Hē kī, the-entirely that, you are nothing to me. I can live there without being in company and peace.'

Nadli-ke Qut apt pipar-ke p̄r nah. O-ke nah nah nah d̄in-ā
Even-af' basket and pipar-af' tree was. Its root some distance to
 p̄at-nā chāl-gaṭ-nah, ā nah nah nah nah. Ek d̄in aṭhe-ārah' nah
underneath had gone, and root about was. One day jackal that-way
 nah-ke nah-ke nah nah nah nah. Nah-ke nah nah nah nah
root-as sitting water drinking was. In-the-morning the-alligator happened
 nah nah ā (nah-ā-nah) 'ā-ke nah-ke nah nah nah. Nah nah nah
to-see (him) and finding coming his feet caught. The-jackal his-own
 nah-nā nah nah nah, 'nah nah nah nah nah nah nah, ah nah nah
mind-as, said that, 'The-alligator took-care her-own feet' took, now what
 nah nah nah? Nah nah nah nah, 'ah nah, nah nah nah: nah-ke
do-as may-I-do?' Again he-said that, 'O alligator, you good are; (holding-for
 nah nah nah nah nah. Nah nah nah nah nah nah nah nah nah
feet to-be-care you-have-caught the-root! Though the-alligator feet letting go the-root
 nah-ke nah nah nah. Nah nah nah nah nah nah nah nah nah, ā
angryly' caught. The-jackal with-face making-(him)-angry ran-away, and
 nah nah nah nah nah nah nah nah.
The-alligator head nothing remained.

Ah nah nah nah nah nah. Ek d̄in nah nah nah nah nah nah
Now the-creature more-care increased. One day the-alligator the-jackal-af' he-as
 nah nah nah nah. Nah nah nah nah nah nah nah nah nah nah
going not-down. The-jackal on-seeing the-manifest under-as that the-alligator
 nah nah nah. Nah nah nah, 'ah nah, nah nah nah nah nah nah nah
is-acted. Said-he that, 'O brother, my den was-making-a-sound-like-gā-gā,
 nah nah nah nah nah nah nah nah? Nah nah nah nah nah
to-day why is-not making-a-sound-like-gā-gā?' In-the-morning the-alligator
 nah nah nah. Nah nah nah nah nah, 'ah nah nah nah nah nah
made-a-sound-like-gā-gā. The-jackal said that, 'now my den-also you-took.
 nah nah, nah nah nah, ā ā nah nah nah nah nah, ā nah nah nah nah
all-right, this-very-is he.' And this saying he-went-away, and den-as-af'
 nah nah nah nah.
living gave-up.

Nah nah nah nah nah nah nah nah nah nah nah nah nah nah nah
There are leaves-af' p̄at-as which sounds collect he better began.
 Nah nah nah nah nah nah nah nah nah nah nah nah nah nah nah
The-alligator search-applying the-pile-as-to root. Afterwards the-jackal

¹ In relating a tale the terms of it are sometimes jokingly given the form of *āṭhe*, especially when they are names of the persons of a jocular or a lie. The *āṭhe* is only added to the name of a male lion. To the name of a female lion is added, or sometimes *āṭhe*.

² *D̄in-āṭhe*, to take revenge upon.

³ *T̄ē nah nah nah* means 'you are a great fool.'

⁴ *Nah* = *thorough* satisfaction.

⁵ *Chāl-āṭhe* is used when one catches one of a thing by one great hole.

2000; tū gū-lu pait khar'har, shāi-lu bā(hi-gū) 21
 come; then pait-of leave upon saying understood that
 an-t-ū 2001 ā-gū-bā(hi, khar' 22, 'he (khar', apt tū
 this-aloud the alligator has come. He said that, 'O brother, formerly he-to-come
 heard gū) khar'khar-bā(hi. I/you like said? khar'khar?' Tab-lu
 my pait was-saying. To-day my was-saying?' In-the-mountains
 2002 pait khar'khar-bā(hi tū kuff. Siyir khar' 23
 the-alligator leave to-come suddenly made. They-both said,
 'achēhā, tū bā(hi-gū. khar'khar' - Mutual chāli-gūl tū-bā(hi-
 'well, then I have-understood. Pait-saying-to-it' Knowing he-was a-little
 apt ā-t-lu gū) pā(hi-ā(hi. Nāh shāi-lu khar' bā-gūl
 first bringing the-pile out-of-reach. The-alligator that-cry-is other known.
 2003 ā-lu-lu apt ju kachā nā hān khar-lu.
 P'aiden-of before trade-force my not work don.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what am you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brain. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the stream, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day mouse jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he cried aloud 'halloo, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making those at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den always said 'yū yū,' and to-day it says nothing at all.' Then the alligator cried out 'yū yū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a house in a heap of dry leaves which had been collected by the Gopee. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARI.

Sarwari, properly means the language of the Sarwar country, but the name is not quite accurate, for the dialect which is common is not spoken over the whole of the Sarwar tract, and is, moreover, spoken in parts of the country to which the name Sarwar does not properly apply. Sarwari is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Sarwar' is a corruption of *Saragwarpur*, or *Tran-Saragw*; that is to say, the tract of country on the far side of the Saragw or Gogri River, looking from the city of Ajodhā, the ancient *Ajodhya*, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Baharich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-adays only means the country on the left bank of the Gogri between Ajodhā in Fyzabad, and Majnaut in Gorakhpur. The story runs that when Rama-chandra returned to Ayodhya from his exile the local Brāhmins refused to sacrifice for him, on the ground that he was guilty of killing Ravana who was himself a member of their caste. He then imported some Brāhmins from Kānanj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rama, who stood on the bank of the Gogri at Ajodhya, and shot an arrow across the river towards the east. It fell near Majnaut in the south-east of the Gorakhpur District, and he declared that all the land from the Saragw, i.e., the modern Gogri, to the place where the arrow fell should belong to these Brāhmins and their heirs for ever. Hence arose the well-known caste of Sarwari Brāhmins, and the country held by them is considered the true Sarwar country to the present day.

The Sarwari sub-dialect of Bhojpur is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Sarwar tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwari sub-dialect, and into the area in which the Northern Bhojpur of Eastern Gorakhpur is spoken.

The population speaking Sarwari is estimated as follows:—

State of District.	Number of persons estimated as speaking Sarwari.
Basti	1,703,046
Gorakhpur	1,369,380
Total	3,072,426

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpur of East Gorakhpur principally in vocabulary. The words for things in common are frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Baid dialect differs from Standard Bhajpur.

We use the same reluctance to use the corrected *r* in Baid that we observed in Gumbhagar. Thus, we find *parat*, *i* *hā*, used instead of *parat*. The termination of the genitive is *hā*, with an oblique form *hā*. This is borrowed from Western Bhajpur. Thus, *hānā-hā*, of God, but *hāp hā* *hāp*, near the father. As in Gumbhagar, the instrumental singular ends in *an*, as in *hāhān*, by hunger. Adjectives sometimes change for gender. Thus, we have *hān* *achāhā-hā*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the masculine always ends in *ā* instead of *a*. Thus *hānā* *hāp-hā* *hā*, near my father. So, *hānā*, *hānā*, *hā-hā*, *hānā*; and similarly, *hānā-hā*, from this. For the second personal pronoun *hānānā*, instead of *hānā*, etc., Sarwari has *hā*, genitive *hānā*, *hā*, *hā* or *hānā*. The third personal pronoun is *ā*, with an oblique form *ā* or *hā* instead of *ā*. The relative and correlative pronouns are *hānā* and *hānā*, instead of *hā* and *ā*. Their oblique forms are *hānā* and *hānā*. *hānā* is 'what?', *hānā* is 'anything', and *hānā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhajpur.

In verbs, the most noteworthy peculiarity of the Baid dialect is that the third person singular of the Past ends in *ā* instead of in *an*. Thus, *hānā*, he said; so also, *hānā*, *hānā*, *hānā*, *hānā*, and others. In one instance, we have the Eastern Hindi *hānā*, he *hānānā*, instead of *hānā*. The Respectful Imperative ends in *an* as in *hānā*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindi. Thus, we have *hānā*, for *hānā*, might have made. The termination of the Conjunctive Participle may be *hā*, as in *hāp-hā*, having gone, or *hā*, as in *hānā-hā*, having seen. The oblique case of the verbal *hānā* ends in *ā*, instead of in *a*. Thus, *hānānā-hā*, for *hānānā*.

It is important to notice that the Potential Passive is formed by adding *hā* and not *a* to the root of the verb; thus, *hāp-hā*, I may be called, instead of the standard Bhajpur *hānā*.

The form of the Verb Substantive with *hā*, as usual north of the Ganges, preferred to *hā* with *r*. Thus, *hāp*, he is, and so on.

Of the two following specimens of the Sarwari of the Baid District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

bāp dēxi-kāi mǎ-mǎ qí-kē gāi lǎng kǐlā,
 father having-come pǐ-yāi having-come embracing having-called tōu,
 a chāmā kǐlā. āi bō'wē bāp-kāi kǐlā kī, 'hān Dān kō o
 and have tōu. dāi dāi-nā dāi-fā-tā-zē sūi dāi, 'I dāi o' and
 bō'wē kōuē kǎi, āi dāi jīng sūi kǎi kī tūhā bō'wē
 of-these found dāi, and this evening not I-am dāi dāi sūi
 kǎi-wēi.' Tā bāp qí'wē mǎi-kāi kǐlā kī, 'mā-kāi sūi
 I-may-be-called.' Tān dāi-fā-tā mǎi-kāi sūi dāi, 'pǎi-kāi gōd
 kǎi' sūi-kāi kǎi kǎi pǎi-kāi, āi kē-kāi kǎi-kāi
 father having-brought-out this-person-to put-on, and this-person's hand-on
 mǎi-kāi, gāp-kāi jīn pǎi-kāi, jīn-kāi hān kǎi o kōuē kǎi;
 a-may, foot-on shoes put-on, so-that we may-not and happy be;
 kǎi kī kōuē i bō'wē mǎi-kāi mǎi-kāi, jīn o kōuē-kāi,
 because that my this am as-it-were hand-dāi, hand; is hand-been-kāi,

mǎi' Ō sūi kōuē kǎi.
 very-friend' They all happy become.

Tā bō'wē bō'wē jīn kǎi-kāi sūi, o jīn gāu.
 then the-older son wā dāi-fā-tā-zē sūi, he when the-coming-
 kē kǎi āi, āi gāi kǎi sūi-kāi, sūi-kāi, dāi mǎi-kāi
 of new come, and singing music having-heard, dāi mǎi-kāi
 kǎi-kāi pǎi-kāi kī, 'i kōuē kǎi-kāi' Tā o kǎi-kāi kī,
 having-called he-called that, 'this what is-being' Tān he said dāi,
 'tān kǎi āi-kāi, āi tūhā bāp kōuē kǎi kǎi kǎi-kāi;
 'the brother come-in, and the father much affection has-made;
 kǎi-kāi kī kǎi kǎi kǎi kǎi kǎi-kāi.' Tā o mǎi-kāi
 because that good kindly he-has-found-(him). Tān he having-had-much-angry

gāu-kāi sūi gāi. Tā o-kāi bāp kǎi-kāi qí-kē mǎi-kāi
 the-house-in not sūi. Tān his father outside having-come reasoning
 kǎi. Tā o bāp-kāi kǎi-kāi kī, 'dēxi, lǎi dāi
 did. Tān he the-father-to said dāi, 'see, so-much difference
 hān tūhā kǎi-kāi kǎi-kāi, āi kǎi-kāi tūhā mǎi-kāi tūhā
 I the service doing-on, and over the mind-of outside
 mǎi kǎi-kāi; tūhā kǎi-kāi sūi kǎi-kāi kī kǎi-kāi
 not want; still over a-single one-person's pǎi-kāi
 hān-kāi mǎi dāi-kāi kī qí'wē kǎi-kāi-kāi sūi kǎi-kāi
 me-to not then-people that my-own friends-of sūi happiness
 mǎi-kāi. āi jīn tūhā i bō'wē āi, jīn tūhā
 I-might-have-made. dāi when the this are come, sūi the
 dāi dāi pǎi-kāi-kāi tūhā, āi kōuē kǎi kǎi kǎi-kāi
 wealth property pǎi-kāi-kāi has-appeared, kī much affection
 kǎi.' Tā o kǎi-kāi kī, 'o bō'wē, āi sūi kǎi-kāi
 you-made' Tān he said dāi, 'O son, this change me

with	hiy.	to:	jeen	hame	hai.	jeen	sub	hake	hiy.
with	ari,	and	what	what	o,	hai	ai	hake	o.
hi-	hi-		what-ai	o	hi-	hake-ai.		hi-	
ai-	happy		what	ai	happy	being-for		ai-to-be-ai-	
hake-ai	hake		ai-	hake	hake-ai.			hake-ai ;	
hake-ai-	hi		hake	hake	hake-ai.			hake-ai ;	
to:	hake-gai-ai-	to:	hake-ai.						
ai-	hake-ai-	ai-	hake-ai-						
ai-	hake-ai-	ai-	hake-ai-						

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPUR DIALECT.

BARWARI SUB-DIALECT.

(DISTRICT BUXI.)

SPECIMEN II.

अति श्री विष्णुनाथ राज जीव के वि० कृत अत्यन्त राज के बखान। कृपण पाठक लेखी
 मरु के मेव पाठो। आये वहाँ के राज मर के कि मेव पाठो मर मेव। मर मेव जो दुखित मरु के
 जो मर के मर मर मर। मे देवत विधि के मर मर मर मर के जो मर मर मर मर, जो मे मर
 मेव मर मर। जो मर मर मर मर मर के मर के मर मर मर मर मर मर मर मर मर मर
 मर
 मर
 मर

TRANSLITERATION AND TRANSLATION.

Bharī.	Śa.	Śi-kharī	Lajpū-ka	Si(khish?)	Jagat-narayan		
It-is-well.	Śa	Śi-kharī	Lajpū-ka	are-written	Jagat-narayan		
Lai-lai	salān.	Kand	kaṭa	dād	vaṭṭān	saḥ	chāh.
Lai	compliments.	Wāfā	comfort	hai	side-of	good	are-to-be-wished.
lagh.	lāi-lai	hai	as	hai	hai	hai	saḥ lai-gall.
Moreover, here-of	affair	such	are	that	fields	from	all are-sons.
a	hai	achāh	hai,	a	hai-lai-lai	jan	lay-gall.
and the-harvest		good	is,	and	cutting-for	the-time	are-sons.
So	dāhāt	chāh-lai-lai	ai	dai	hai-wāh	hai-lai	hai lai
Therefore	seeing	the-latter	you	too	labourers	taking	here is
li-jaw,	juat-at	ah	that	hai-jy.	O	ai	from
sons,	as-that	all	fields	may-be-ent.	and	the-year	what
pathar	gird-lai	hai-wāh	Haig-wāh	hai-wāh	gāh	hai-wāh	hai-wāh.
hai	hai-wāh	from-that	God	my	village	hai-wāh.	hai-wāh.
O	hai-wāh	hai-wāh	vig	dāh	ai-lai	hai-lai.	O
and the-harvest-is	my	dāhāt	defect	and	hai-wāh.	and	hai-wāh.
ai-lai	hai	ai-lai	hai.	hai-wāh	ai-lai.	ai-lai	ai-lai
other	affair	all	good	are.	Further	hai-wāh.	hai-wāh.
and	li,	as	1846	ai			
Right-half	li,	Right-year	1846	year.			

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narayan Lai to Śi-kharī Lai. May both
 the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

¹ A. Buxi's Dast Darshani Bazar, commonly used at the beginning of letters.

less is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phalgua, 1366 B. S.

The following version of the Fable of the Prodigal Son is in the dialect spoken in South-West Goudkpar, which forms a portion of the true Baruar tract. It has been made by Pandit Ram-gharib Chaudh, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Baidi, it has some points of resemblance with the language of Eastern Goudkpar. The most striking point of difference from the language of Baidi, is that the third person singular of the Past Tense of Transitive verbs, ends in *on*, as in Standard Bhajpur, and not in *is*, as in the dialect of that district. Thus, *kañ'on*, not *kañ'is*, he said. Among minor points, we may notice the occasional use of *rañ*, instead of *rañis*, for the genitive of the second personal pronoun *honoris*, the latter being the *Sarawati*, and the former, the Standard Bhajpur form. Instead of *on*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *on*, and not *on*, as in Baidi. The only other point worthy of special note is that the Potential Future is formed, as in Standard Bhajpur, by the addition of *ñ* to the root, and not, as in Baidi, by the addition of 'not. Thus, *kañ'on*, not *kañ'not*, I may be called.

The specimen is printed in the Deva-nagari character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIRHAR,

BENTON'S DIALECT.

SARWARI SON-DIALECT.

(SARWARI-SON-DIALECT.)

(Preadit Bism-gharbi Chasbi, 1899.)

एक बने के चुपड़ी मेठा रहीं। चोपि में के सोरठा चपने बाव में चकलन, को के बावू की बाव के चम बीकलि में जवन चकल चकल चोम जवन बाव में बापि रं। तब चोकर बाव चोकर चकल चो-में बापि दिवसक। बीकलि दिव में सोरठा मेठा चकलकुमि चम चकल के के चरिहिन चिकलि चरम, चोम चपरी बावम कुमि चम कुकल में उठा दिवसक। तब क बावम चरिह चकल कुकल तब चोपि दिव में उठा चकल चकल। तब क चकल चरिहरे को चकल। तब क चोपि दिव के चम चपरी चरिहरे के चपरी का के रं के बावम। तब चपरी चरिहरी की के चपने चरिह चुपचि चरिह के चरिह दिवसक। चपरी चोकर चम चोपि चम चकल के दिव के जवन चुपचि चरिह चुपचि चोपि चकल चोम बाव में चोम बावम को चम को की बीकलि चरिह रं चरिह। चिकलि को में के चम चरिह रं दिव चकल। तब चोकर चुकल चोम क चपने चम में चकलन को दिव चकल चकल के चकल बावम में चकल चरिह में चिकल का को क चरिह मेठा चरिह चरिह चरिह चरिह चरिह चरिह। चरम चम चपरी चुकल चकल चरिह। चरम चरिह चम चरिह चरिह की के बावू की चम चमचम के चरिहकुम चरम चोपरी चरिहरी चम के चुकली, चम चम तब चकल चरिह चरिह की चोपार मेठा चरिहरी। के चम तू चम में चपने चम चरिहरी के चरिह चरिह। चरम चोपि के क चपने बाव के चरिह चकल। तब चकलरी चकल चम चोकर बाव की के दिव के चरिह चोम के चोपि के चोकर चरिह चकल चोम चरिह चरिह चरिह चरिह चरिह चरिह। तब मेठा चरिह चकल को के बावू की चम चमचम के चरिहकुम चम चोपरी चरिहरी बाव के चुकली चरम चम तब चकल चरिह चरिह की चोपार मेठा चरिहरी। के चम चम में चपने चम चकल के चरिह चरिह। चोकर बाव के चुपि के चपने चम चोकर के चकलन को चम के चोम चकल चिकलि के चरिह चोम चम में चरिहरी। चरम चम के चम में चोपरी चम चोपि में चरिहरी चरिहरी। चरम चम चरिह चरिह चरिह चरिह चरिह चरिह। तब चम चरिह चरिह चरिह चरिह।

चोकर चकल मेठा चरिह में चकल। तब चम के चरिह चकल रं बाव चरम बाव के चरम चोकर चरिह चरिह। तब क चपने चम चोकर में चकल के चकलन की के का चोम रं। चोकर चकलन को चकल चरिह की चरिह में चरम चकल चरिह की चोम के चरिहचकल चोम चकल चरिह। चरिह के की चोम में चरिह चरिह चरिह चरिह चरिह चरिह। क के चरिह के चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह। तब चोम के चम चकल चरिह चरिह चरिह चरिह चरिह चरिह। तब क चपने बाव के चरिह के बावू की चरिह चम चकल चम के चोपार मेठा चरिह चकल चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह। तब तू चम में चरिह चरिह के चरिह चरिह चरिह के चरिह चरिह चरिह। चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह। चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह। चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह चरिह। तब चम चोकर

की के डेरा नूं बनने की कहि के बाट । कब कबन कब कबान के कबन कबान के । सोन के सोनार
 कब कबान के कब के सोनार के कब कबान के कबान के । सो कबान के कबान की कब की कब के कब कबान
 कबान के ।

TRANSLITERATION.

Ek jant ka dard-ye baq nahi. Us-mil-e shakhs-e apne bipas karke ki
 'ho biba-jil ghar-ke dhan dard-ye mil jawa banar karkar hoy kawa ban-ke
 kahi ka.' Tab a kar bip a kar karkar o-ke kahi dila. Tharik din-ye shakhs
 baq apni kuli dhan chadha kar-ke parde rakht-gai, aur usi apni kuli dhan
 karkar-ye ap dila. Jab a apni karkar ap chadai tab o-ke bip-ye baq
 apni par. Tab a baq dard-ye kar. Tab a o-ke dila-ke o-ke dhan dil-ke
 dila j-ke nahi bip. U dhan dil-ke apne karkar karkar chadha-ke baq
 dila. Uki o-ke man o-ke ghar par-ke dila-ke jawa kari karkar-ye
 dila par, aur man-ye karkar bip ki ban-ke jo the milat o karkar.
 Jatin o-ke karkar karkar nahi dila nahi. Tab-ke-ke apne aur a apne man-
 ye karkar ki, 'dika, karkar bip-ke karkar majra-ke o-ke karkar-ye milat
 ki, ki o karkar par karkar karkar-ye karkar karkar-ye karkar-ye. Aur ban-ke karkar
 man-ye bip. A-ke chad o apne bip ki karkar a-ke karkar ki, "ho karkar-ye. Shagwa-
 ke par-ye aur karkar apni par ki karkar, o ban o karkar nahi bip ki karkar karkar-
 karkar. So o ki ban-ke apni o-ke karkar-ke karkar karkar." Man-ke-ke a apne
 bip-ke karkar chad. Jab karkar nahi karkar o-ke bip o-ke dila-ke karkar-ke
 dard-ke karkar karkar par aur karkar karkar dila-ke karkar-ke karkar bip. Tab karkar
 karkar bip ki, "ho biba-j, ban Shagwa ke par-ye aur karkar apni par ki
 karkar-ye aur o o karkar nahi bip ki karkar karkar. So o ban-ke apne o-
 karkar-ke karkar karkar." O-ke bip i karkar-ke apne o-ke karkar-ke karkar ki, "o-ke o-
 karkar karkar ki aur aur ki-ke karkar. Aur-ke karkar karkar-ye karkar-ye aur par-ke
 par-ke karkar. Aur karkar, karkar karkar par aur karkar karkar." Tab o-ke karkar karkar
 man-ye bip.

O-ke karkar karkar karkar-ye karkar. Jab ghar-ke karkar o-ke ki karkar aur bip ki
 karkar-ke karkar karkar. Tab a apne o-ke karkar-ke karkar-ke karkar-ke ki "karkar
 karkar." Karkar karkar ki 'aur karkar-ye karkar, aur aur karkar-ye o-ke karkar
 karkar karkar. Karkar-ke o-ke karkar karkar aur karkar karkar-ye ki "o-ke
 ke karkar karkar aur ghar-ke karkar karkar-ye man nahi karkar. Tab o-ke bip
 karkar karkar aur o-ke karkar karkar. Tab a apne bip-ye karkar, 'ho biba-j,
 dika, ban o-ke dila-ke karkar karkar karkar karkar karkar karkar karkar karkar karkar
 karkar karkar karkar. Tab o ki ban-ke o-ke karkar ki karkar-ye karkar dila ki ban
 apne karkar-ke karkar karkar karkar. Tab j-ke karkar karkar ki o-ke karkar karkar
 karkar karkar. I karkar karkar ki ki karkar karkar karkar karkar jo karkar dhan karkar-ye
 karkar ki dila. Tab bip karkar ki, "ho karkar, o karkar karkar karkar karkar karkar
 jawa karkar karkar ki, karkar karkar. Aur karkar karkar karkar karkar karkar karkar
 aur karkar-ke karkar ki, o-ke karkar-ke karkar ki, karkar karkar aur karkar karkar."

WESTERN BHOPPUR OR PŪRĪ.

The Bhoppur spoken in the Districts of Fyzabad, Jaunpur, Amraugh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhoppur of Sahasbad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihār, and the substitution of an oblique form in *ā*, such as we meet in Standard Hindi. Western Bhoppur is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousin to its West.

Western Bhoppur has been admirably and most fully illustrated by Mr. J. B. Keith, and also forms the foundation of Dr. Hoernle's *Gandian Grammar*. We thus possess more full information regarding it than we have about any form of the Bihār language except, perhaps, Malihill. It is a pity that Mr. Keith's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhoppur :—

Form of District.		Number of Speakers
Amraugh	" " " " " " " "	1,100,000
Fyzabad	" " " " " " " "	250,000
Jaunpur	" " " " " " " "	80,000
Benares	" " " " " " " "	150,000
Ghazipur	" " " " " " " "	400,000
Mirzapur	" " " " " " " "	250,000
Total		2,080,000

AUTHORITIES.—

KEITH, J. B. Esq., C.I.E.,—*A Comparative Grammar of the Gandian Languages*. London, 1899.
Contains a grammar of Western Bhoppur, under the name of 'Eastern Hindi.'

KEITH, J. B., Esq.,—*Report on the Settlement Operations in the District of Jaunpur*. Allahabad, 1891.
Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindi is spoken. Regarding Ghazipur, vide ante, p. 201, and regarding Mirzapur, *post*, p. 231.

The following are the principal points in which Western Bhoppur differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Keith's grammar from which most of these notes are taken.

I.—NOUNS.—

The Plural is usually the same as the Singular, the typical termination *en* being seldom used.

The postposition for the genitive is *in* or *hō* (instead of *hō*) with an oblique form *hō* (instead of *hō*). It may be stated as a general rule that, while in Standard Bhojpuri the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpuri it ends in *ā*.

Thus—

Standard Bhojpuri—

Koy'ō hō mar'ō-hō dōkhai'ō dōh'ō mīd'ō;

Western Bhojpuri—

Koy'ō hō mar'ō hō dōkhai'ō dōh'ō mīd'ō, there is no *ā* in (*hō*, *ō*) denoting a derivative.

Standard Bhojpuri—

Ap'ō hōp'ō hō'ō hō'ō;

Western Bhojpuri—

Ap'ō hōp'ō hō'ō, he said to his father.

Standard Bhojpuri—

Oh dō-hō ā ā mār-hō rō'hōp'ō-hō pō;

Western Bhojpuri—

Oh dō-hō ā ā mār-hō rō'hōp'ō-hō pō, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ā*, as *ghar'ā*, in a house, and also an Instrumental Singular in *en*, as *ghā'ēn*, by hammer. Both the long and the redundant form of the noun are frequently used. Thus, *behind* or *before*, the gun. The redundant form sometimes ends (in the west of the District) in *en* or *en*. Thus, *phā'ēn*, the horse; *panth'ā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ā ā mār-hō dōh'ō*, having called a servant; *rō'hōp'ō hō'ō*, the servant said.

II.—ADJECTIVES.—

Adjectives change for gender and case as in Standard Hindi. Thus, *hōy'ō hō'ō hō'ō* *ghar*, the house of the old man; *hōy'ō hō'ō*, an older daughter; *hō'ō hōy'ō hō'ō* *ghar*, twenty very big houses.

III.—PRONOUNS.—

	I		Thou		Thou Women	He, she (form.)	She, she (womanly)	It (neut.)	It (woman)
	Inflects.	Supines.	Inflects.	Supines.					
Eng.									
Gen.	me I, mē	me, mead	mē	mē, mē	mead, mead, mead	i	i	idid, idid	idid, idid
Obj.	me, mē	me, mead, mead	mē	mē, mē	mead, mead, mead	i, mē, mē, mē	i, mē, mē, mē	idid, idid	idid, idid
Acc.	mē	mead	mē	mē, mē	mead, mē, mē	i, mē, mē	i, mē, mē	idid, idid	idid, idid
Plat.									
Gen.	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum
Obj.	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum
Acc.	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum
Gen.	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum
Obj.	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum
Acc.	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum	meum, meum

In all the above, the Genitive Singular has a feminine in *i*, as *mead* *idid*, my daughter. The oblique form ends in *i*, as *mead* *idid*. To my father. As usual, the oblique genitive can be used as a declensional base. Thus *mead* *idid*, and so on. The oblique form of *mead* is *mead*, of *idid*, *idid*, of *mead*, *mead*, of *idid*, *idid*, and so on.

The relative and correlative pronouns have neuter forms, *me*, *idid* or *idid*, *idid* or *idid*, *idid* or *idid*, which are declined exactly like *me*. The neuter Interrogative Pronoun is *me*, *idid*, or *idid*, what? *me*, *idid*, *idid* or *idid*. Any one is *me*, *me*, or *me*. Anything is *idid*, *idid*, or *idid*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS.—

We find the first person singular much more generally used than in Standard English.

The Verb Substantive is as follows :—

Present, I am, etc.—

	Form I				Form II			
	Sing.		Plur.		Sing.		Plur.	
	Man.	Fem.	Man.	Fem.	Man.	Fem.	Man.	Fem.
(1)	haiṛ	haiṛi	haiṛe	haiṛi	haiṛ	haiṛi	haiṛe	haiṛi
(2)	haiṛ	haiṛi, haiṛi	haiṛe	haiṛi, haiṛi	haiṛ	haiṛi, haiṛi, haiṛi	haiṛe	haiṛi, haiṛi
(3)	hai	haiṛi	haiṛe	haiṛi	hai, haiṛ	haiṛi	haiṛe	haiṛi, haiṛi

In the first form *y* may be substituted for *j*. Thus *haiṛj*, and so on throughout. This is principally in the east of the District. Note that, in Western Hijaṇṇ the first person plural throughout ends in *i*, not in *i*.

The Past tense is *haiṛi*, I was, which is conjugated regularly like the past tense of a regular verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *haiṛi*, above.

	Simple Present and Present Conditional, I am, (I) I am		Present Imperative, I am, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	haiṛai	haiṛai	haiṛai	haiṛai
(2)	haiṛi	haiṛai	haiṛai-ai	haiṛai-ai
(3)	haiṛai, haiṛai	haiṛai	haiṛai-ai (hem. haiṛai-ai)	haiṛai-ai
	Past Tense, etc.		Future, I shall say, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	haiṛai	haiṛai	haiṛai	haiṛai, haiṛai
(2)	haiṛai	haiṛai	haiṛai	haiṛai
(3)	haiṛai, haiṛai (hem. haiṛai)	haiṛai, haiṛai	haiṛai	haiṛai

First Conjugation, (3) I had seen.		Imperative—Present—Im p. dāh, dāhe, or dāhē; Past—Im dāhē; Plur. dāhēh.
Imp.	Pres.	
(1) <i>dāhēd</i>	<i>dāhēh, dāhē</i>	Present—dāhēh—dāhē, or dāhēdēh, or dāhēhēh.
(2) <i>dāhēh</i>	<i>dāhēh</i>	
(3) <i>dāhēh</i>	<i>dāhēh</i>	
First Three of a Second verb, I tell, etc.		Imperative—dāhēh—dāhēh.
Imp.	Pres.	
(1) <i>gāhēd</i>	<i>gāhēh</i>	Present—gāhēh—gāhē, or gāhēdēh, or gāhēhēh.
(2) <i>gāhēh</i>	<i>gāhēh</i>	
(3) <i>gāhēh</i> (from <i>gāhēh</i>)	<i>gāhēh, gāhēh</i>	

The rest of the Conjugation is as in Standard Bhojpuri, except that the oblique forms of the Verbal nouns are as follows:—

- (1) *dāhēh*, — oblique form, *dāhēh*, or *dāhēh*.
- (2) *dāhēh*, — oblique form, *dāhēh*.
- (3) *dāhēh*, — oblique form, *dāhēh*.

The Perfect sometimes has forms like *dāhēh-dāhēh*, he (you.) has seen; *dāhēh dāhēh*, he (you.) has done.

As regards the irregular verbs they are as in Standard Bhojpuri, except that beside the form *dāhēh*, he gave, I have noted *dāhēh*, as also used. The verb for 'to begin' is *hagat*, not *hagat*. 'I will go' is *gāhēh*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *d* sound by a long *d*. Thus *dāhēh*, give, is written *gāhēh*. In transcribing such cases, I shall write *d* not *d*. The specimens are printed in Kaithi type. The first is a version of the *Pañch* of the Pindal Sen, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Aamgari, and may be taken as specimens of the dialect of that District and of Pindal. The western boundary of Bhojpuri in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Pindal, Sahibpur, and Aamgari.

[No. 48.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIRHAT.

BRUNFELT DIALLECT.

WESTERN SUB-DIALECT.

(Dialect of ARABIA.)

SPECIMEN I.

(Baker's Revised Alphabet, 1895.)

एक बानी के दू बेड़ा नह। बी में से छोटका बाने बाय से बहलल को
 ए बाय हमने बाना के छलल भाँट बलमान हो बलल हल के ल, बसे पर नका
 हूँ। बेड़न के बावन वन वाँट देलल। बहुत दिन बा बीरी बाँट को बीड़न बेड़ा
 कुछ बावन वन बीड़न के कल्लो हूँ देल के बिलकुल जलल बीर बावन वन वलल
 बाँट में बलल लुड़ा लललल। जल कुछ बीर वन बीर जलल वन बीर देल में
 बहुत काँट पलल। बी उल्ला के मोललल होले दलल। वन के जल के बीर देल के
 वल लल के लललल के बाँट बललल। क लल्लो बी के बलले बेल में लुलल बलले
 के ललले बेल देलल। बीर व लल हो जलल को ललल लुललल लुलल बाव
 नहल्लो लल्लो बी के बिलकुल बी के बीरी से बावन बेड़ लुल्लो से ललल, लेलल लल
 बा बी के बल देल नहल्ल। जल बी के बेल जलल बी क बलले वन में बहलल को
 लेलल। ललललल लललललल हमने बाय के लल्लो बिलले बाव के बलल लल बललल
 वल ललल। बी लल लललल ललल लल। लल ललल बलले बाय ललल ललल बी ललल को
 ए बाव लल बीरले लल्लो बी लल के बाव लल्लो, लल ललल ललल्लो बी लल लल के
 बल लललल बेड़ा लले। बलले ललललल लललललल में से लल के ललल्ले के लललल।
 लल लल के क ललल बी बलले बाव ललल बाव। जल लले ललल लले लललल बाव बी के
 लेललल। बी के ललल ललल, ललल के ललल, बीरले लले दलल बी बी के लुललल। वन
 बीरल ललले बाव से लललल बी ए बाव लल ललले लललल बी ललल के लल
 ललल्लो, वन लललल बेड़ा ललले ललल ललल। लेलल ललल ललले लललल से लललल
 को ललल ललल से ललल लललल हो ललल ललल के बीर के बललललल लल बी लल
 के लल में ललल्लो बी बीर में ललल ललललल को लल के लल ललल ललल ललल लल
 लुल्लो ललले ललले से लल व ललल बेड़ा लल के बल लललल है। लेलल के बल
 लललल है। लले वन वन के लल लुल्लो लले दललल।

बटका देता और बटका मिले रहता । जब बापके कमे के बड़ोमे पहुँचता तो वेल्डरवा को बापका बरख एक नाम होत रह । एक एक बोकन के बोटा के पुण्डराक के बा होत रह । एक बोकनका कटकरा को गोहारन नाम कहें हैं बोरो बन गोहारन नाम नाम बन देवता कहें हैं को बोरोमे नाम के कछि बड़ानम भंड नाम हैं । ए बन बटकरा देता के बीज जगद, बी के बन में जगदी न करे । एक बोकन नाम बाप को मिमलनी मिमलो कमे रहता । एक बटका देता कछे नाम के जगाम वेल्डरवा, जगद देवा दयता दिन कपत बनत एक एक गोहारन मिमलन कपदी, कबयो गोहारन कछेना या दयतो को गुरुकपयो एक के एक गी कपयो के कपयो या देवता को एक कपये अजित के डे के मुनो करित । एक गोहारन के देता भीजे बापद है कि गोहारन नाम बटकरा कछुयो कछुनिका में दूक कटकरा कछे के कछेन कोकने बटे कपडा है । एक कछा बटके बोरोवा को कटकरा को द देता गु गो दयने हमने नाम बाटा और जगम कुण्ड कमान एक एक गोहारन रह । के गोहारन नाम मन के जोगी है, हैनार के देन मिमल है तो बोनामिज है रहता को एक बीज मुनो कने को मुन रहि ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPUR DIALECT.

WESTERN SUB-DIALECT.

(Dialect of ARAMBAH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Hain, *Ramā Sagar*, vol. 1, 1888.)

Ek adakhi di bēh bahal. Q-mā-āh aīhāhī apnā hāp-āh
 One man-of two was with. Then-in-from the-passenger his-own father-to
 kah'ān ki, 'ē hāp, baharī kah'ān hai jama nāi aīhāhī hē taras ham-ke
 said that, 'O father, my share-of what property goods may-be that we-to
 ān.' Ekigun hāp-āh āhāhī hāp-ke āpan dhan hāp dē'hān
 give. This-give the-father both was-to his-own property dividing gave
 Baharī dīn nā hāhī pāval ki aīhāhī hāhī hai āpan dhan
 Many days not to-pass were-allowed that the-passenger was all his-own property
 hāp-ke kah'āhī dīn dīn-ke nāhī-gāhī, aur āpan dhan khāhī chāl-āhī
 collecting were for-of country-to work-out, and his-own fortune had conduct-in
 ap-āp-ke-dāhān. Jāh kūt dīn dhan aur-gāhī hāhī āh dē'āhī bahāhī
 squandered. When all his fortune was-exhausted then that country-to reach
 kūt pāval, ē ē dīn-ke nāhī-gāhī hāhī hāhī. Tab ē jāk-ē āh
 famine fell, and he grain-of poor to-be began. Then he going that
 dīn-ke āh ap-āh-ke rāh-āh-ke pāh pāhāhī ē ad'āhī ē-āh apnā kah'āhī
 country-of our city-of inhabitant-of near reached. That man his-own sītāh
 āh chāh'āhī-āh-āhī hāhī-dāhān. O-her I dāhī hāhī ki jama āhāhī
 when to-find sent-away. She this condition because that what were
 hāhī hāhī-āhī gāhī jē ē-āh nāhī ē ē āhāhī āpan
 look and-to-see that-when of him-to was-given then he that-very-much his-own
 pāh hāhī-āhī hāhī, hāhī hāhī nā ē-āh hāhī dīn-āhī.
 fully pleasure-with would-be-fulfilled, but his-own not him-to anybody sent-to-give.
 Jāh ē-āh āhī hāhī, ē ē apnā man-āhī kah'ān ki, 'hāhī
 When him-to were become, then he his-own mind-to said that, 'how-many
 pāhāhī hāhī-dāhī hāhī hāhī hāhī, jāk-ē hāhī-āhī hāhī
 amounts day-to-morrow my father-of was, with-when (food) for-eating were

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

SIBARI.

SIBARIAN DIALECT.

WESTERN SUB-DIALECT.

(DISTANT ALEXANDER.)

SPECIMEN II.

(Datta Ramn Sarcara Lat, 1908.)

मैं मुकुन्दने बनवा चरोरे जाही । बन बेराबूही जाही । मुकुन्दने बनवा वा
 जाह । बेराबूही में बनवा वा बिछ । छछर बावग नही । पछरो में बह
 हो जाह । बहिया के दुकोन बन बाबाय में छह जाही । बाय बहिया के बाही जाविन ।
 बनेहा छेह बन सब छोड़ बाय कछी की बाबा के पली ओरो जाह । बनेहा के
 बाय हन बाबुन बाबे जाह नही । बाबा के बाय बहकोशन हन के पकड़ छिह । बोरो
 कनेह छह के पछी । बाबुन तुपेहा हने बाब नह बाय बेराबूही बायबा हपहा ।
 हने बाब नह । के बाय छिह । एक बाबी नह नही बिन छिह । तुपेहा की
 बाय छिह हन बनेह नही । बाब तुपेहा के पछी बाय हन पैर के दे पछी । बाबी
 बाय में ओह छह हो । छह बाबी हो जाह । मैं वा ओरो बने जाह नही । बाब हन
 के हन बाबी छिह बाब बाय के छिह की बाब बाय जाह । बाबी के बिन जाह
 के बाब नही । तुपेहा हन एक बहिया के बनवा छिह नही । बाबी । बहिया
 के हन तुपेहा वा छिह, बाय के तुपेहा के के बाब नही । बाय बनवा हने
 बने हो । एक हन बाय चरोरे जाह नही ।

Bipta-ke din gāw-ek chālai-carī. Rupaī haṃ ek banyai-ek
Thursday-of day the-village-from I-started-had. Rupaī I one shopkeeper-from
 kar'is karī-carī. Kāñī, banyai-ek haṃ rupaī ek kārī. Ghar-ek
 haṃ karī-haṃ. Nā, a-shopkeeper-from I rupaī not took. Haṃ-from
 rupaī k-ke chālai-carī. Tā kar'ihā kar'is ghar haṃ. Ek haṃ it
 rupaī telling I-had-started. There were my house-at were. One I more
 kharide gāī carī.
to-buy went had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahaurā to buy a bullock. Then I went on to Khatapatti, as I could not find one at Mahaurā. Nor could I find one in Khatapatti either. Evening fell when I was at Patāli, on the way home; so I stopped for the night in a shop in the bāḍī. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they greedily took from me not only those, but also my body cloth, my waistcoat, and my dhoti-wrapper. I was wearing a loṭa-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their checked flats, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 50,000 people in the east of the District of Jangpur, mainly in Taluka Dehāi of Pargana Chaudwah. In the rest of the District a form of Eastern Hindi, locally known as Bamsodhi, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following pronunciation may be noticed. The broad Bhojpuri *ā* is represented in writing by *a*. Thus *dā* for *dāḍ*, *gāva*. The oblique form of the preposition of the third person is usually written *uā* instead of *oā*, and in the conjugation of verbs, the two vowels *ā* and *uā* usually, but not always, written *ay*. Thus, *gayā*, *bayā*, instead of *gāyā*, *bāyā*, &c. There are all more varieties of spelling. Among verbal forms, we may note *dā*, above mentioned, which is the second person plural imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chaudwah, Talukā Kankat.

¹ This is a specimen from the list of insults. The victim is first made to sit down, and the aggressor then lifts up his legs and thumps him on the back.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBARI.

BHOUPUR DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAFPUR.)

TRANSLITERATION AND TRANSLATION.

Ek jurā-kā dai bapāi mātāi. Lohar-kā bapāi apāt bap-ā
 One uncle's two sons were. The-uncle's son his-own father-to
 khatā ki, 'bāp, dhan-mā-ā jama kamā bakhīrā hoy tava
 said that, 'father, property-is-from what my share may-be that
 kamāi dā-dā.' Bāp bakhīrā dā-dā-ā. Khīlā dā pākā
 to-me give.' The-father share gave-away. Some days after
 loharkā bapāi jama bakhīrā pāt-māl tava hī-ka yān
 the-uncle's son what share had-got that taking (to)-a/foreign-land
 gayā. Uā apāt chā-chām-kā khāhī-ā kī jāmānā hā-dī-ā.
 went. There his-own conduct-of children-with all (to)-shall be-made (you)
 Aā jāb mā khāhī bāp-chāhī tē wāi tē-mā hā gayā. Jāb
 And when all spent had-been then that country-is famous for. When
 dīnā hā mānā bapāi tē kama bāhā sāt-ā-ā hā apāt. U
 grain without to-be he-began then a-certain soil-to-do man-of near he-was. He
 mānā khāhī-mā sāt chāhī-kā mā-ā. Uā ā chāhī ki,
 him fields-in water to-feed kept. There he wished that,
 jām chāhī sāt khāhī-mātāi, 'āhā kamā mānā
 what kind some word-to-act, 'Gone-also to-act (if)-they-had-been-given,
 hā khāhī.' Bāp āhā mānā mānā. Tē pā
 then I-would-be-able (then). That his-own not was-given. When belly
 jām bāp tē gām-ki chā bāpāi ki, 'hāmō bāp-ā hā
 to-been began then hear-of the-remembrance because that, 'my father-of near
 mānā-chāhī hā pākā, ā bāhā hāmō hāmō sāt hām hā
 someone eating covering (clothes) and covering (money) are and I here
 dīnā hā mānā-ā.' Tē mānā jāmō bāpāi ki, 'mā hām
 grain without dying-am' Then his heart-is because that, 'now (to)-are
 apāt gām chā, ā bāp bāhī hā ki, 'hāmō hām
 my-own to-been go, and the-father-to be-away that, 'nearly found

Wagel, see four-to (hā-et) hasa beſſy laſet,“ see chā-ke
see come-to pass, and God-of every-where I am did,” and going
 kākā ki, “oh hasa tākā beſſa has-ke rākā laſet aſhā bā
 well-say that, “see I thy am becoming to-the worldly not am.
 Jāhē āh māſer bāſi haſt ha-mā-tē māſer haſetā.” Uſhē,
do other lakere are as no-also-by lakere come-to-be-done.” Therefrom
 aſhē ma-mā aſha gun-ke chāſi, āh bāp-kē hā āſi. Jāh
 hē-ma aſhā-tā as thinking he-started, and father-of see come. Ifhen
 beſſa hāſi māſi, tēh bāp dākāſe ki, “haſer beſſa chā
 the-am far-off was, then the-father see that, ‘my am three-pander
 amā ha.’ Dāk-ke tēh beſſa. Māſe chāſi-ke iſt-āh-ke hē-mā-
 coming is.’ Seeing pity arise. Guided-by pity advancing the-top-
 keſe dā-ke chāſi laſet. Tāh beſſa kākā ki, ‘bāp, hasa tākā
 as looking to-the began. Then the-see said that, ‘father, I thy
 haſer hāſi see Pa-tā-mā-tē hā-et beſſy hāſi. Ah hasa tākā beſſa
 fault did and God-of every-where am did. See I thy am
 kākāſi laſet aſhā bāp.’ Hē-mā-tē bāp kākā ki, ‘beſſy
 to-be-called ſi not am.’ Servant-to the-father said that, ‘good
 beſſa la-ke, pākāſe, āh laſet-mā māmā āh glā-mā paſiſi
 clothes bring, put-on-(him), and finger-to a-ring and ſer-see there
 pākāſe; āh m-ſa) hē-ſy, hāſet-tē ki paſe beſſa haſer
 put; and refusing to-made-it, haſer as-if am my
 mar-ke ſi; āh haſyāſi māſi, phē aſhā-tā’ āh
 being-been-dead come-to-life; and lost was, again found-it’ did
 m-ſa) hē Wagel.
 refusing to-be-made began.

Jāh beſſa kākā hē-mā-tē rākāſi. Ū Jāh glāſe
 The-elder see somewhere ſi-tā-tā was. He when into-house
 aſhā, tēh I mē hā-māſi-tā hā dāk-ke tē mākāſe paſiſſe ki,
 come, then there all rejoicing-of mother seeing me-come-from abroad that,
 ‘ha Wagel-hā!’ Māſe kākā ki, ‘tākā hāſer-tē bāp āſi-ha,
 “what has-returned?” The-see said that, ‘thy younger brother come-is,
 āh m-ke kākā-kī-tē hāſet-kē aſhā tākā bāp kākāſi
 and he softly-with returning for thy father ſi-tāſe (the-people)
 pākāſe hāſi.’ I m-ke paſiſſe beſſa-tē hē-mā
 coming-to-drink (the-people) is.’ This hearing the-elder say’ haſet-tā
 hāſe āſi āh hāſet-mā aſhā paſi. Jāh I m-ke bāp
 eager come and the-people-tā not want. Then this hearing the-father
 hāſe āſi. āh māſer Wagel, tēh beſſa hāſe ki, ‘wāh
 outside come and to-appear (him) began, then the-see said that, ‘thy

dhundhē dhē dī ā hāñ, ārt'k'rt' k'rt'is mātā chāñ, lēñ t'k'ñ jī
work many days for I-did, and thy saying according-to want. But thy heart
hāt'k'ñ nīññ bhōyāñ kī āñ k'ñāñ māt'k'ñ *hāt'k'ñ,*
even-even not because that one he-great having-long-cherished (he)-might have-brought,
kī n'p'ñ n'p'ñāñ-kī k'ñāññ-p'ññ. *āñ I t'k'ñ t'k'ñ j'ñāñ t'k'ñ*
that up-even compassion I-might have-fructed. And this thy son also thy
dhāñ āñ d'ñāñ k'ñāñ n'p'ññ-m'ññāññ d'ñāñ, j'ñāñ k'ñāñ
fortune and property dividing herish-children-to give, so-even returning
n'p'ñ t'ññ 'n'p'ññ t'ññ. *d'ñāñ.* *āñ k'ñāñ kī, 't'p'ññ āñ*
came so-even so-great (son) then-great.' The-father said that, 'are then
k'ñāñ n'p'ññ āñ d'ñāñ n'p'ññ; j'ñāñ-k'ñāññ dhāñ āñ k'ñāñ' *hāt'ñ*
we with all days have; what-even properly and properly is
hāt'ñ t'ññāñ hāt'ñ. I t'p'ññ hāt'ñ j'ñāñ kī āñ n'p'ññ, āñ hāt'ñ p'ññ;
that thing-early is. This son I thought that dead he-was, now I got;
t'ññāñ-āñ I j'ñāñ hāt'ñ-kī chāt'ññ n'ññ.
saying-to-that this rejecting to-be proper man.'

The dialect spoken in the District of Benares is Western Bhojpur, the same as that of Azamgarh. It is locally known as *Banāñāñ*. The following specimens, which I owe to the kindness of Pandit Maheshj Nishyan Bhojpur, Bai Bahāñ, are admirable examples of the language spoken in the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpur *d* is represented by *dh*, *g*, *h*. Thus *q*: *dh*; *q*: *h*, and many others. The two vowels *ā* and *ē* are often spelt *āñ*, or *āñ*. Thus *batāñ*, *p'ññ*, *dhāñ*. Similarly *āñ* are usually spelt *āñ*. Thus, instead of *bachāññ-āñ*, we have *bachāññ-āñ*, and instead of *āññāññ*, *āññāññ*.

The same specimen will also do as an example of the dialect spoken in Western Champaran and Central Mithnapur. As already explained on p. 251, we may estimate half the 145,000 speakers of Bhojpur in the former district as speaking Standard and half as speaking Western Bhojpur.

As regards Mithnapur, 1,111,600 persons were originally estimated as speaking 'Parsi.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further subdivided. Mithnapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Son, and finally there is the tract south of the Son, known as the *Souppāñ*.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Azamgarh. It is mainly composed of Pargana Shikohi,

which is a portion of the Family Domain of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kori, Taluka Majra, and Pargana Karyat Shikar. In Banaholi, the language is a form of Eastern Hindi, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kori, Majra, and Karyat Shikar, it is the Western Shajjari which is spoken in Benares District. The same form of Shajjari is spoken in the portion of Mirzapur which lies between the Ganges and the Son. In the Sonpur, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindi, which, for convenience sake may be called Shajjari.

Converting the revised local estimates to round numbers, we find the original 1,131,546 speakers of 'Pachī' sub-divided as follows:—

Eastern Hindi	"	"	"	"	"	"	"	"	"	252,000
Western Shajjari	"	"	"	"	"	"	"	"	"	818,000
Shajjari	"	"	"	"	"	"	"	"	"	60,500
										<hr/>
Total										1,131,500
										<hr/>

INDO-ARYAN FAMILY.

EASTERN GROUP,

BILIALI.

HONGKONG DIALECT.

WESTERN, BAKL'ŌI, SUB-DIALECT.

(DISTRICT RESARŌ.)

SPECIMEN II.

(*Presented to the Hongkong Linguistic Society, 2nd September, 1905.*)

पनाम ॥ अनादी पोनाम पनाम मंगम चीन चीनल लो पोनाम चीन के रात में लू अनादीम
लिवारी के चीन के पकिता अनाम ॥

अनाम ॥ रीर अनाम अनाम विविनाम अनाम लूरी अनाम ॥

अ ॥ लीर के अनाम अनाम अनाम रात के चीन के पकिता के अनाम अनाम ॥

अ ॥ रीर लिवारी अनाम पकिता अनाम अनाम अनाम ॥ अनाम विविनाम अनाम अनाम अनाम
अनाम ॥ अनाम अनाम अनाम अनाम अनाम अनाम ॥ अनाम अनाम अनाम
अनाम अनाम अनाम अनाम अनाम अनाम ॥

अ ॥ अनाम विविनाम अनाम के अनाम के अनाम अनाम ॥

अ ॥ अनाम अनाम अनाम अनाम अनाम अनाम अनाम अनाम अनाम ॥

अ ॥ लीर के अनाम अनाम विविनाम के अनाम अनाम ॥

अ ॥ अनाम अनाम अनाम विविनाम के अनाम अनाम अनाम अनाम अनाम ॥

अ ॥ अनाम अनाम अनाम अनाम अनाम अनाम ॥

अ ॥ अनाम अनाम अनाम अनाम अनाम अनाम ॥

Janak.—I also saw Bān-jīvan-ā, the hunter Khōṣ-mā-ś, his
Answer.—This country is Rāmpūtanagarā, that my field-is-from Kāmpūtan-
 āvat-hanvā.
country-is-a.

Samā.—Tadā pahā tatvā śānti-mā apyā bhāṣā?
Question.—Of you before now fight-is produced has-occurred?

Janak.—Hā, bāh, śk dī pātāh śānti-mā śānti-mā kād rakṣ.
Answer.—Yes, Sir, and thus after days-for fight-as happened I-am.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck grain from Bān-jīvan's field on the night between last Monday and Tuesday?

Answer.—My Lord of the Earth, my body was burning. I did pluck one handful.

Question.—Did Kāndar Gōpat arrest you on the midnight of the theft, as you were going off with the grain?

Answer.—At sunset I was going home, munching the grain I had plucked. The witness Bān-jīvan was driving his oxen-*and*. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-*boundary*.¹ He then caught hold of me.

Question.—What did Bān-jīvan then do?

Answer.—My Lord of the Earth, he had a grudge against me. And so he seized the Gōpat and made me over to him.

Question.—What is the grudge between you and Bān-jīvan?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the caste of the speakers. For instance, the use of the word *hapt* for 'he is' is said to be confined to the Kāstās, or brass-workers, instead of which the Bārjā and other Yādya castes use *hau*, while the original inhabitants say *āham*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujjarī, Marāṭhī, Bengālī, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Rytan Kṛishna Dās, is a version of the Fable of the Frodoḡal Son, in the dialect spoken by Kāstās, Ahirā, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be noticed to draw attention to the representation of the Bhōjpur vowel *ā* by the addition of another *a*, thus *ād*, given in written *gā* *ā*.

¹ Thus a thief would be said to depart with another's grain in one's own village. He *plucks* with Indian's *hapt*.

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest strata of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Raja Harishchandra gives a description of it in his account of the Hindi Language, and a poet, named Tigh, 'Ali, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmaish-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Krishna, and are couched in the slang, and illustrated with the ideas, of the lowest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark¹ which means that a final *s* is very lightly pronounced. Thus $\frac{1}{2}$ is pronounced $\frac{1}{2}$. The other is the frequency with which the Present Indicative is used in a future sense. Thus *kaun-ko, I will get* (a hawk) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBHARI.

BRAMPOUR DIALECT.

Western, Low Banārsī, Sub-Dialect.

(Benares City.)

(Tilak 'Ail.)

आ मास बरसों हो गरीब लोरे बदे	आगिर बा बिर बसिब बरेबा लोरे बदे ॥
अवत में बज जो देले है कलवा लोरे बदे	अव रोखी बा लवारीका लपुका लोरे बदे ॥
बनवा बरेबा बरसों देवारी में बज धे	बन-रोखी जुवा लोखी बुनवा लोरे बदे ॥
बढ़ जावे लोरी दाव है बाटे जो बरेबा	बनान के रोख लोरी के मावा लोरे बदे ॥
हम बर-बिराजे बैसी चं-रिना बरवा के	बोलन बरन वा हूय में बरवा लोरे बदे ॥ ५ ॥
अधिका के बज पैरी है से बालन बरी रवा	बेवा बरिनी जुली के बरन लोरे बदे ॥
लोका में बरेबे बाव लोरे, बरन बरन बरी	बज पैरी है रिचबरा लवारीका लोरे बदे ॥
बरजे के लोरे देवारी है बरारी भी बा बरवा	बिराजी है, रवा, बाव बुनवा लोरे बदे ॥
बारन बिराजे वा रोख में रोवा के बाव के	बनवा बरेबा रोखे के बरन लोरे बदे ॥
कहा बरेबे चुन बरवा बरन बरन	बाहुन के हम बरेबो है रोवा लोरे बदे ॥ ६ ॥
बनवा हू-मन के रोख बराबन बरी, रवा	बोलन बरन बरन वा बरावा लोरे बदे ॥
बारीका बाव बज में बराबन बरी, रवा	बाजी, लोखीरी, बनवा लो बिपुका लोरे बदे ॥
बुनवान बरेबे बाव बरबोले बुनवान	हम बाहुनी बरेबो है रोवा लोरे बदे ॥
कुली बरन के बाव बरा हू-मन धे	बेरन में बर लोरीका बरवा लोरे बदे ॥
बारी, बरवा, बरिबा, बरवा बरेबुनवान	बारन बरेबो है, बरेबा, लोरे बदे ॥ ७ ॥

TRANSLITERATION AND TRANSLATION.

Kā mal barai hā upayā tora badī;

What value gold-cake is against thee for;

Bār hā jai sarai karī, tora badī.

Present is life with thee thee for.

Mangar-mā sh-kī rī-pai, up'wā, tora badī
The Mangal-festival is this-year modern, up-king, thee for

Jai-dī-kī karī-kī karī tora badī.

Embroidery of I-will-get-up too thee for.

Bār'vā-āi-kī sh-kī Dīvī-kī kī kī kī

I-will-get-made this-year Divī-festival is kī kī kī

Jai-dījī jīkī, jīpī, jīpījī, tora badī.

Embroidered shoes, cap, double-strap, thee for.

Chap-*h*-lā¹ karai dīn-pai shō to hū-h;
(*Ch'*) *there-into* *my* *tennis* *brother-in-law* *then* *I-will-take*;

Kāh-lān-k' gō, mōi-k' mōi tōu hōh;
Gold-^{of} *with-instrument*, *pearls-^{of}* *every* *time* *for*.

5. Nam Kue-nāi²o kull-k' mōi shūh-ko;
I *breakfast* *dear-ness* *from* *eating*;

Hōh-lāi shān-lā dāi-mōi kōh-k' tōu hōh;
Seated *kept-ⁱⁿ* *with-^{to}* *hāh-shōrōi* *then* *for*.

Mōi-yōo kō-shōi-kō, 'kō-kōi-kōi,' mōi,
The flower-when-^{to} *I-will-here*, 'bring-don-regularly,' *my-bing*,
'*hōh*, *chameli*, *jūi-k'* *gō'ra*,³ *tōu* *hōh*,
'*Joanin*, *Arabian-Joanin*, *In-the-Joanin-^{of}* *garland*,⁴ *then* *for*.
'*Shōi-mōi* *kō'k* *pō* *tōu* *shō* *mōi-kōi*,
'*Supin* *taking* *hōt* *then* *mōi* *regularly-remain*,⁵

Kōi-dōi-kai Hōh-shōi tōmōi tōu hōh;
More-and-^{to} *Hōh* *hōt-leaves-grower* *then* *for*.

Ay-nōi kōi kōi-kōi kōi-kōi hōi hōi shōi;
Myself-for *a-bunch* *I-have-brought* *a-courte-dish* *also* *is* *kept*;

Kōi-kōi, mōi, kōi dōi-kōi tōu hōh;
I-purchased-here, *my-bing*, *a-red* *about* *then* *for*.

Pōi mōi-kōi kōi-mōi Gōi-gōi, Hōi-shōi;
A-philoopher's-stone *found-ⁱⁿ* *the-middle-^{to}* *the-Ganges-^{of}*, *Hōi-taking*;

Kōi-kōi-kōi kōi-kōi kōi-kōi tōu hōh;
I-will-get-furnished *gold-^{of}* *a-bagful* *then* *for*.

10. Kōi-kōi mōi gōi-kōi kōi-kōi kōi-kōi hōi hōi;
In-the-evening *in-the-morning* *with-out* *fashion* *changing* *changing*;

Kōi-kōi kōi mōi-kōi-kōi gōi-kōi tōu hōh;
Kōi-kōi *from* *I* *with-for-here* *a-here* *then* *for*.

Shōi kōi mōi-kōi kōi-kōi kōi-kōi kōi-kōi;
Other-^{of} *room* *then* *with-^{on}* *the-body* *daily* *with-regularly*, *my-bing*;

Hōi Hōi dōi-kōi kōi-kōi tōu hōh;
Stores-^{of} *filled* *kept* *are* *place-^{with}* *then* *for*.

Kōi-kōi kōi kōi-kōi kōi-kōi kōi-kōi;
I-have *to-day* *to-morrow-^{is}* *shōi* *will-^{go}*, *my-bing*,

Kōi-kōi, kōi-kōi, kōi-kōi, kōi-kōi, kōi-kōi;
My-gone, *from-hand-^{of}* *gone*, *passed*, *and* *stated* *then* *for*.

Kōi-kōi, kōi-kōi, kōi kōi-kōi kōi-kōi;
Kōi-kōi, *gone*, *and*, *and*, *come-^{to}* *fly* *now-^{of}* *now*;

Hōi kōi-kōi kōi-kōi-kōi kōi-kōi tōu hōh;
I *of-kōi* *have-^{with}* *for* *then* *for*.

Kōi-kōi-kōi kōi kōi-kōi kōi-kōi;
Getting-you-served-^{is} *is-served* *a-servitor* *I-shall-make-^{it}*, *Hōi-taking*;

<i>Balpakhand</i>	<i>ab</i>	<i>khaddi-kh</i>	<i>akhaddi</i>	<i>toro</i>	<i>badli</i> .
<i>The-sitting-room-is</i>	<i>now</i>	<i>will-I-get-dog</i>	<i>wrestling-ground</i>	<i>there</i>	<i>for.</i>
16. <i>Kha, Panti,</i>	<i>Dariki, Mathani</i>	<i>ab</i>	<i>Brindaban;</i>		
<i>Berara, Alshabad,</i>	<i>Dariki, Mathani</i>	<i>and</i>	<i>Brindaban;</i>		
<i>Khaddi-khaddi-kh</i>	<i>Tigh, khaddi,</i>	<i>toro</i>	<i>badli.</i>		
<i>Regularly-run-to</i>	<i>Tigh, O-betokened,</i>	<i>there</i>	<i>for.</i>		

FREE TRANSLATION OF THE FOREGOING.

What are gold, sapphire and rubies that I should offer them to thee, when my heart and my life are thine.

At the next Mangal fair¹ will I have an embroidered tent set up for thee on the end of the banks of the Ganges, O my Prince.

By Kha I swear that I will have made for thee for the next Dival festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a crosier of pearls, all for thee.

I, for my own breakfast I attach a few grains of parched grain, but for thee I have kept sweetmeats cooked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Khaddi, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Kha I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening surround thee about with ever varying gait. Lo, I have sent to Khaddi for a horse for thee.

My Prince, rub thee oft of roses daily on thy body. Boxes of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poindards and stilts.²

Common people³ get up matches between fighting ballbats, quads, or snoodvats, but I have sent to Kaddi for a fighting run for thee.

By Kha I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tigh 'Ab, the poet, is ever visiting the sacred shofam of Berara, Alshabad, Dariki, Mathani and Brindaban, for thee, O Khyapa.

¹ A well-known fair held at Jangra, within the *Shah's* *Shah's* *Shah's*.

² The Khaddi may be described as a kind of sword or stick.

³ A *khaddi* is a man who is worth only a *khaddi*, as the fourth part of a play.

NAGPURĪ OR SADRĪ.

We have seen that on the extreme northern border of the Palaman District the language is Standard Bhajpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palaman District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhajpuri, which has undergone modifications, partly by the influence of the *Magahi dialect* which surrounds it on three sides and of the *Chhattisgarhi* spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jaspur. (In the west of that State, the language is the form of Chhattisgarhi known as *Sargujā*, and in the south, *Ojhi*.) It is generally known as *Nagpurī* (strictly miscoloured 'Nag'purī'), or the language of Chota Nagpur proper. It is also known as *Sadrā* or *Sadrī* (*Sadrī*), and is called by the Non-Aryan *Masāḥi* 'Dikā, Kijā,' or the language of the *Dikā* or *Aryans*. The word 'Sadrī' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chhattisgarhi, which is spoken by the semi-Aryanised Korus who have abandoned their original *Masāḥi* language, is known as 'Sadrī Korus,' as compared with the true Korus language, belonging to the *Masāḥi* family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 120 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Barak. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjar States. To the north-west, it gradually shades off into the lowlands of Palaman, while on the east and south it drops more abruptly into the plain countries of Mandla and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpurī, but is the form of Magahi known as *Mūch Nagpurī*. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as *Barikī*, while the other Aryan inhabitants of the same tract speak either Nagpurī or *Mūch Nagpurī* according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpurī population.

We may roughly divide up the languages of the two Districts of Ranchi and Palaman, and of the State of Jaspur as follows:—

Name of Language.	SPEAKERS IN THE DEMARCADED POPULATION OF			
	Besuhl.	Palaman.	Jadpur.	Total.
Senghi. —				
Besuhl	49,137			49,137
Besuhl. —				
Standard Senghi	85,141	126,800		170,141
Pink Senghi, Magahi	8,000			8,000
Standard Magahi		10,000		10,000
Senghi, Sengari	207,138	220,000	44,424	471,562
Chakrapur. —				
Sengari			20,000	20,000
Redi, Kandi			4,000	4,000
Orya			10,000	10,000
Other Languages	426,000	20,000	11,000	457,000
Orissa Languages. —				
Orissa Languages	720,000	10,000	10,000	740,000
Other Languages. —				
Other Languages	22,000	21,000	1,000	44,000
Total. —	1,110,000	226,700	117,000	1,453,700

It will be seen from the above that Nagpur is spoken by, altogether, 594,297 people. It is bounded on the north-west by the Standard Bhojpuri of North Palaman, on the north-east and north by the Magahi of Banarbhagh, on the east by the languages of the sub-platan population of Eastern Besuhl speaking the Pink Sengari variety of Magahi, and of the mixed population of Manikpur, some of whom speak Karamli Magahi, and others Western Senghi. On the south it is bounded by the Chakrapur Thana, and by the two Native States, of Singhbhum, the main language of which is Orya, but in which a portion of the population speaks Magahi. Further to the west, the southern boundary is the northern frontier of the Gungpur State all it meets Jadpur, which State the language-gale crosses up to its western frontier. South of this line the language is pure Orya without any admixture of Magahi. At the western boundary of Jadpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palaman up to the river Son. East of this line, the language is Nagpur, and west of it the Sengari form of Chakrapur. The above boundary line will be clearly seen on the map facing p. 1.

Nagpur has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lakshaga originally included Palaman. The latter district was separated off, and the remaining portion retained the name of Lakshaga. Finally, in the year 1920, the name of the newly formed District of Lakshaga was changed to that of Besuhl.

AUTHORITY.

WORKS, The Rev. E. H., S. F. G., Besuhl, issued by PALMAN, A.—*State as the Standard District of Lakshaga, Chakrapur*. Calcutta, 1908.

The following account of the grammar of the Nagpur Sub-district is based on Mr. Whitley's Grammar.

B.—FINITE VERB.

Infinitive, absolute, is one letter; of writing (positive);
Finite Verbs, absolute, Old, absolute; absolute, Old, absolute; the act of writing.
Present Participle, absolute, writing.
Past Participle, absolute, was.

The Present Conditional is the same as the Present, except that the full present is *absolute, absolute, absolute*; placed, *absolute*. The Verb, which in other dialects is not, for the Present Conditional, is not, is *absolute*, as an optional form of the Future.

Present, I am, etc.		Past, I was, etc.		Imperative	
Eng.	Heb.	Eng.	Heb.	Eng.	Heb.
1. I write—am	absolute	absolute	absolute	1. Write, absolute	absolute, absolute
2. absolute, absolute	absolute	absolute	absolute	Imperative, absolute	
3. absolute	absolute	absolute	absolute	2. absolute	absolute

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Eng.	Heb.	Eng.	Heb.	The Optative Present is derived in the usual way. Thus absolute, I am writing. So also the Imperative, absolute, write; I was writing. The Present is usually contracted to absolute or absolute, I am writing.
1. absolute	absolute, absolute	absolute	absolute	
2. absolute	absolute	absolute	absolute	
3. absolute, absolute	absolute	absolute	absolute	

In the above, absolute and absolute are borrowed from absolute.

The Perfect, I have seen, has two forms, as follows:—

Eng.	Heb.	Eng.	Heb.
1. absolute	absolute	absolute	absolute
2. absolute	absolute	absolute	absolute
3. absolute	absolute	absolute	absolute

It will be seen that the first form is only the Past Tense, with the Perfect Tense of the Auxiliary omitted. The principle of formation is borrowed from absolute. The second form is the tense which is given absolute in the Present Conditional, and represents the old Hebrew Present Indicative.

The Imperative, I had seen, is formed as follows:—

	Eng.	Heb.
1.	absolute	absolute
2.	absolute	absolute
3.	absolute	absolute

Quies and Perfective are formed as usual; thus, absolute, to make to see, absolute, to make to see; absolute, to see.

Thoroughly irregular verbs are not so kind, as to have Present Participle, Past or Absolute; Past Participle, Past or Absolute; to go; Past Participle, absolute, to go; Past Participle, absolute, to go.

From the fact that the Imperative participle is absolute or absolute. Comparison with other Hebrew dialects shows that the original form was absolute.

In the first is a grammatically proposed in the preceding syllable. This is sometimes affected by a preceding *h*, so that it is pronounced something like *h*. Thus *absolute*, having *h*, is pronounced, and sometimes written, *absolute*.

I am indebted to the Rev. E. H. Whalley for the two following specimens of Nappurik. They may be taken as illustrating the form of the dialect spoken in the Districts of Hanchi and Fuhama.

[No. 68.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHAM.

BHAMAI DIALECT.

KASUMI SUB-DIALECT.

(Dialect of KASHMIR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

(Rev. E. H. Whistler, 1898.)

Kas khar-khar di Jan bis rahaf. U-man mahaf chot'is
A-certain man-of two persons was here. Then among the-people
 bip-ke kah'ak. 'A bip, khar'ji-mahaf ji hamar baf'viri
the-father-to said. 'O father, the-property-in what way above
 bi, it ham-ke di.' Tab a a-man-ke apas khar'ji bis
is, that me-to give.' Then he himself his-own goods dividing
 dikh. Thakto di nai bhak ki chot'is bis ab kakh
gave. A-few days not more that the-people are all anything.
 jam-khar-ke dar di chut-gakh, bir ab bad'pant-ne di
collecting after country-to next-morning, and there sixteen-days-in days
 bhak apas khar'ji ap-bhak. Tab a ab ap
giving his-own goods answered. When he all-things having-sent
 chut'ak, tab a mahaf-bi bip'is ab bhak, bir a
finished, then that country-in against father happened, and he
 goth khar'ak. Ar a jha a mahaf-ke a-mahaf mahaf di
poor became. And he going that country-of man amongst me
 Jan diin ab kah'ak; ji ab apas khar'bi sevaf
person was to-five days; who him his-own field-in man
 chut'ak baf'ak. Ar a a bhaf-bi j-bi sevaf-man khar-
to-field sent. And he that day-with which man eating-
 mahaf apas pi bhaf khar'ak. Ar kat ab khar'is ni
was his-own help to-five eating-man, and anyone him-to anything not
 dikhaf. Tab a-bi chut chut'ak, Ar a kah'ak ki,
giving-man. Then him-to consciousness great, and he said that,
 'hamar bip-ke total total dikh-man-ke bhak-bi par
 'my father-of too many too many lived-remains-to to-not-than more

rōp hōr-h, sōr hōr hōkōhō mōrōrō. Then with-he open
brood *delivered*, and I *runner-from* *undying*. I *arising* *my-own*
 hōp hōm jōh, sōr t-h hōhō, "ō hō, hōr Sōrōg-hō
father *near* *will-go*, and *him-to* *will-see*, "O *father*, I *runner-of*
 hōrōh sōr rōr hōp pōp hōr'h-hō; hōr phōr rōr
opposite and *Your-Honor-of* *before* *she* *have-done*; I *oppose* *Your-Honor's*
 hōhō hōkōhō hōk nōhō; hōm-hō nōr dōhōr-mō
am *to-be-called* *morning* *am-not*; *me* *Your-Honor's* *kind-accusative*
 mōhō hō jōm nōr hōr-dōh." Tōh i nōh-hō open hōp
among *one* *person* *this* *made*." Then *he* *arising* *himself* *father*
 hōi dōh'hō. Mōrōr t dōh mōh hō t-hōr hōp t-hō dōh'hō
near *went*. But *he* *after* *his* *father* *him* *seeing*
 t-hōr open mōrōr hōr'hō, sōr hōm-hō t-hō gōhō-mō hōrōh-hō
him *upon* *path* *made*, and *running* *him-to* *with-his* *uplifting*
 dōhōh hōr'hō. Tōh t-hō hōr'hō, "ō hō, hōr Sōrōg-hō
knowing *did*, *Thence* *him-to* *with*, "O *father*, I *runner-of*
 hōrōh sōr rōr hōp pōp hōr'h-hō, sōr phōr rōr
opposite and *Your-Honor-of* *before* *she* *have-done*, and *oppose* *Your-Honor's*
 hōhō hōkōhō hōk nōhō." Mōrōr hōp open hōrōh-mō-hō
am *to-be-called* *morning* *am-not*. But *the-father* *his-own* *accusative-to*
 hōr'hō, "ōhōt hō hōp nōhō-hō t-hō pōhōhō, sōr t-hō
said, "all-these *good* *cloth* *taking-out* *him* *put-on*, and *he*
 hōhō-mō hōrōh sōr gōr-mō jōh pōhōhō, sōr mōhō hōrōh
hand-on *ring* and *foot-on* *those* *put-on*, and *fasted* *only*
 hōm-hō mōhō sōr hōp, hōm'hō hōhō sōr hōmō hōhō
bringing *stay* and *come*, (*not*-*just* *not* and *married* (*himself*)*made*,
 hōhō-hō i hōmōr hōhō mōr-hōhō, phōr jōh hōi; hōmō-jōr-hōhō
because *this* *my* *am* *dead-own*, *oppose* *after* *is*; *was-not*
 phōr mōhōhō-hōi." Tōh t-mōr hōmō hōrō hōp hōhō.
again *has-been-found*." Then *they* *married* *making* *lopes*.

T-hōr hōr'hō tōhō hōmō-mō mōhō hōr hōmōhō jōh t gōr
the *elder* *am* *field-in* *was*, and *seeing* *when* *he* *long*
 pōhōhōhō tōh hōr'hō sōr mōhō-hōr mōhō mōr'hō. hōr t open
reached *the* *near* and *dancing-of* *round* *round*. And *he* *his-own*
 mōrōmōr mōhō hō jōm-hō open hōi hōhō-hō pōhōhōhō,
accusative *among* *one* *person-to* *himself-of* *was* *calling* *asked*,
 "ō hō hōi?" T t-hō hōr'hō, "hōr hōmō hōhō hōhō-hō, hōr
 'This *what* *is*?' *He* *him-to* *with*, 'Up *hōmōr* *come-to*, and
 hōr hōp mōhō hōhōhō mōr'hō-hō, hōhō-hō t t-hō hōhō hō
by *father* *the-fasted* *only* *has-killed*, *because* *he* *him* *very-well*

p'ink-hai' Hagar a khishik, sār bhāra nā . jō kōj'ak;
has-found.' But he was-captured, and inside not to-go could:

ā-lā ā-kar hāp k'it'et ā-lā ā-kā mānā hāj'ān
therefore his father outside coming him happens and-to-explain-to
hāj'ak. O hap-kā jōhā āfak kī, 'dikhā, ham sāl bachā-
hāpā. He the-father-to answer gave that, 'see, I am-very poor-

ā rār sārā karāhī, sār kahiyo rār bakān
since Your-Honour's service serving, and ever Your-Honour's command
nā tārā, ās rārā hām-kā kahiyo ā-kā pāshānā nā dāh kī ham
not broke, and Your-Honour me-to ever not bid-aven not gave that I

apā māpī-mān-ā ānā kar'ā Hagar rār
my-own companion-with every-making night-made. But Your-Honour's

ī bāh jā ākhīr-mānā sāg rār khar'jī bhā-g'āh-
this son, who starts with Your-Honour's fortune has-decreased,

hā, jōhā āk tātā rār ā-kar-ā māhā bhāh'rā mā'h-k-hāi'
as he-came as Your-Honour the-for the-fatted self has-thin.'

Hāp ā-kā k'āf'ak, 'ā bān, āh 'āh-ān hām-māh hā, ās jōhāh
The-father ās-ā nā, 'O son, then all-days me-with will, and whatever
hām hā, ā āh tār hā Hagar ānā karā, ās rāhā āh āh
will is, that all these is. But necessary to-make, and to-be-just right;
sāh, k'āh-kī ī āhā bhā māh māh, pāt rāh hā; hām rāh phā
me, because this the brother dead was, again after is; but now again
mā'h-k-hāi'

has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BUNDEL.

BHOJPUR DIALECT.

NAGPURIA SUB-DIALECT.

(DISTRICT BANGAL.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. R. H. WILKINS, 1898.)

- A. बैरू : कबे कबे काली ?
 B. कबोई बाई, राउर केर कुमरका कुमर के कम थाली गई : ते में जानम कि का देसक ।
 A. ए कबोई का कालम : तुमिका देसक कबोई देसक : कबोई बाई, कब बाँकली कोकली कुमली
 और मे में कुल काल कोकली काल के कबोई-काली काल देसक ।
 B. राउर केकल कबोई कबोई, ते का काल के देसक काल-काली बाई कालकल ।
 A. ए बाई, का कालम : मे दिना केर दिन में कम काल दिने के कालम काल कबोई ।
 B. केकल का कबोई कबोई कबोई कबोई ।
 A. कबोई काल की कबोई : काल का कबोई : कुमल कि कुल काल कबोई कब कालम बाई के के
 और काल कबोई काल के के काल कबोई : कब कबोई काल के बाबाई में काल कालकल
 B. कालम की कब का कबोई काली : कबोई कब काल कि कबोई काल ।
 A. काँ वो क काल के कब कबोई कबोई : कबोई काल के कब कालकल कब और कबोई क काल
 केर कालम बाई, कबोई कब काल कुलका केर काल के कालकल कब ।
 B. के काल कबोई कब कबोई : कब काल केर काल में कालम : कालो कबोई में कालम : कब कब
 काल के कालकल कब ।
 A. कब कबोई

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIRJAI.

BHOJPUR DIALECT.

NAGPURI SUB-DIALECT.

(Dialect of Bhojpur.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. M. M. Whiting, 1886.)

AN AGRARIAN DISPUTE.

*B comes to see A, whose paddy has been fraudulently cut.*A. *Kaibh; kash-kash* kī?*Sh-sh; whether has-yen-own?*B. *le'ka, bhāi* *kash-kā* *ma-kā'ra'ka'ka-be kam kishāi* jō-mā*Shiber, brother. Your Honour has-well hearing I am-own, in-order-that**jishā* *kī kī* *bhāik.**I-shā-i-know that what happened.*A. B *bhāi* *kī* *kash?* *Daulā* *sham* *kā'k* *kā'k*
*O brother, what shall (I) say? The-world is outrageous in-behave!**Bhāi, bhāi* *to, kam* *jō'k, kō'k, kō'k, kō'k* *at-mā* *Baitha-hamar* *kāi*
Well, we see. I ploughed, dug, sowed, and thereupon finda my become
dish-kā *jāsh-jō'k* *kā'k-bhāik.**paddy by-force cut-and-burn.*B. *kā'm* *at-kam* *kā'k* *kā'k?* *jē* *i* *le-ke* *sham* *jāsh-jō'k*
*Your-Honour then where was? that he coming that by-force**kā'k* *le'k.**sowed began.*A. B *bhāi* *kī* *kash?* *at* *dish-kā* *dish-mā* *kam* *kā* *kā'k*
*O brother, what shall-I say? that day-of days-to I be buying-for**kā'k* *jā-mā.**market-to has-gone.*B. *at-kam* *kā* *ghat* *hai* *kā'k* *kā'k?**At-that-place, what, at-home day-out will was?*

A. Chün-shi-men to rai-hi, mager hi kae-hai? Ba-jieh ki Ba-hu
Children surely were, but what could-they-do? Know that Ba-hu
upon mager has given light like the peaceful handle like
himself with the young men blindfolded and fifteen blind-servants taking
himself; ay-hi-hi? han-hi hi-jie-hi? hi hi-hi-hi.
And-again; in-the-afternoon made market-in were come.

B. A-shih, u, sh hi kurek shih? Ma-yih-hi rai-hi hi
Well, then, now what to-do to-proper? Shih will-you-come or
hi-hi hi-hi?
something will-you-do?

A. H, ha, t-men-hi han rai-hi shih-hi; Tshih jia-hi han sh-hi-hi
Yes, brother, then I not will-let-go; Tshih going I positive
sh, sh jia-hi t-men-hi rai-hi hi, sh-hi-hi hi han
will-proceed, and when then-of someone will-do, then are I
Ba-hu-hi sh-hi-hi hi-hi-hi-hi.
Ba-hu-hi rai will-come-to-be-ai.

B. I hi ba-hi hi-hi, han rai-hi ma-hi-hi sh-hi;
This word very good is, I Your-Honour-of help-in will-come;
Ba-hu sh-hi-hi-hi rai-hi, han hi sh-hi-hi hi-hi-hi-hi
Your-Honour Ba-hu-hi sh-hi, I have the-paddy will-come-to-be-ai.

A. H
Good then.

¹ This is a phrase borrowed from the Shanghai Dialect.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your loss, that I might learn what has really happened.

A. O Brother, what can I say? No outrageous has the World become! Well, one day, I ploughed, I dug, I sowed, and then came Ba-hu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy tea.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Ba-hu had come with ten young fellows armed with bludgeons and fifteen blind servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grieve and hear B, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while India is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll hide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Marwantha-math Chatterji, Manager of the Jashpur State, and are examples of the language of the 44,072 people inhabiting the eastern portion of that territory. In the western portion the language is the Sarguja form of Chhattisgarhi, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhi is the use of the suffix *-kar* which is added to a noun to give the force of the definite article. Thus *kpi*, a son, but *kpi-kar*, the son. In the second specimen, there occurs the curious form *hai'abai*, he says, which seems to be a corruption of the Magahi *hai-ai-hai*.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBHARI.

ROMANTEE DIALECT.

NATURAL SPEECH.

(SPEECH JOURNAL.)

SPECIMEN I.

(From *Monumenta Indica* Chapter IV. 1895.)

कोरी एक ह्व बहिनवहन दूजोउ बेडा रही । कोर बेडा ह्व बावन तुषा ह्व से
 करुणक । व तुषा कोरको बाउ बाउ कर मे मोन बाँडा होकर बे मो के हो ।
 ह्व के बावन कोरको के अमन के बाँडा होकर । कोरको ह्व मो मोन रहे निकले
 कोर बेडा ह्व कोरको के तुषाउक बाउ मेर दुमिहा मुद्रक वर ओकर बाउ कोर
 बावन कोरको के वनवा करुणक । तब कोरको के बिनाउक वर कोर तुद्रक मरि
 वर करुणक वरुणक बाउ के के वरुणीय होके ठाउठक । बाउ के ठाव करि के एक
 ह्व बरुणीय कर कोर कोराम नेउक बाउ के के के पूवन बराउर बहिन ठहि
 मेउठक । बाउ पूवन मन मे तुषा के बाव नही केरही बावक मो बावन बेडा
 के तनकक वरुण कोरी मो हो । बाउ बावन के के होकर नेउक वरुण वरुणक
 मने मोन बाव कर होकर होकर कलिा मन बावकहोउ पुने बावन ही बाउ मोन
 रहा मुने नरयो । मोन ठावो बाउ तुषा उव ठावो बाउ के कर से करुणक व
 तुषा मोन मजबान उव बाउ कोरी उव वपुन करन पारही बाव मोन बेडा होको
 को कर बिबर करुणी । बे मोन कलिा मन मने एक ह्व बिबर कोरही नाव ।
 बाउ के करुणक बाउ तुषा ह्व मज करुणक । बेवन तुषा ह्व के के मेर बाव मे
 केवणक बाउ के के मजा करुणक बाउ तुषा ओकर बाउ के कर होउ के वीरानक
 बाउ के के ह्व होकर । बाउ बेडा ह्व बाव ह्व के करुणक व तुषा मोन मजबान उव
 बाउ कोरी उव वपुन करन पारही बाउ बाव मोन बेडा करुणी बे करुणक बिधो ।
 बिबिन बाव ह्व कलिा मन उव करुणक कोरको के वेउ ठाव के निकहाक बाउ
 के के बिबाव बाउ ह्व मरि मुने बेडा बाउ के कर जोउ मन मरि मुने
 बिबाव । वरु होउ ह्व मन बाव बाउ मुने करुणी । के केवण कि के मोन बेडा
 नरन कोर करुणक बाउ मेर को बाहे । देवान भाव करुणक बाउ नेउठक ।
 बाउ के मन मुने करुणक ठावो ।

जेम्स क कम बड़ि नेडा हन छड़ि नहण् । बातु जमन बाउक बातु वन इन
 निवनीक, जमन वन बातु वन से. जमन क । बातु कलिया वन नरे वन हन के नहण्
 बातु पुनक कि वन का वनवि । बातु क क के वनन वन नहण् वन है बातु क के
 वन वन बाउक जेम्स डेविन वन वन नहण् वन है । बातु क निवाक बातु
 वनन नह वी नहण् वनन । जेम्स वन हन क वन वनन बाउक बातु क
 के नहण् वनन । जेम्स क वन वनन वनन वन हन के कि वनन. वन वन
 वन इन कमली बातु कलिया वन वनन के वन वन । वन वन वनन वन
 वी के वन वन वन वन वन वी है वन कि वन वन वन वन वन वन वन
 वन । वन व नेडा हन वन वन वन वन कि वन क वन डेविन वन वन
 वन । वन क क वन वन वन व नेडा वन वन वन वन वन वन वन वन
 वन व वन व व वन व वन वन । वन वन के वन वन वन कि वन वन
 बातु वन वन व व वन कि वन वन वन वन वन वन वन वन वन वन
 वन । बातु वन वन वन वन बातु वनन वन

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIBIAL.

BIBIENSI DIALECT.

NAGURNI SUB-DIALECT.

[BIBIENSI DIALECT.]

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Saba Mammetha-nath Chatterji, 1894.)

Khat th-jhan ad-min-akar di-gye hata nath. Chhat bikh-bar ipan
Some one-person man-of two was born. The younger son his-own
 hat-laret hat'lek, 'E hat, sig'ye nat-jik-bar je nat hia hat at nat-ke
father is said. 'O father, all property-of which my share will be that made
 di.' Tab a ipan jat-ke a-machet hia otak. Thar'at di ri
give. Then he his-own thing from-to dividing gave. After days not
 hit-rak di-at chhat bikh-bar sig'ye-ke hat'lek ara qhat dhat matuk-
had-potard then the-younger son off collected and very distant country-
 hat ghat; ara nat ipan jat-ke hat'lek hat'lek. Jit sig'ye hi
towards west; and there his-own thing meeting did. If they all
 otak hit hit matuk-mat hat nat partak; ara nat hat'le
meeting hit hit matuk-mat hat nat partak; and him-to trouble
 hat'lek hat'lek. Ara a jat-ke-ke th-jhan nat-wigh-hat-wigh jat'lek
trouble began. And he going one-person inhabitant-of-nath found became;
 ara a th-ke nat chhat-ke-ke qhat hat'lek ara nat-ke je hat-ke
and he him with feeding-for his-own said. And since with him
 hat-mat, nat-ke ghat is ipan p'ke hat'lek;
was-eating that-ke hat-he got then his-own belly he-would it-own-filled;
 mat'le nat at hat. Ara jat'le th-ke hit hat'lek
but say-not not said-to-give. And when him-to come became
 nat'le hat'lek, 'mat'le nat hit-ke nat nat hat'le-ke hat'lek-ke-ke
then he-said, 'also! my father-of so-many so-many accounts he-said-own-then
 jat'le jat'le-hat, ara nat hit hat'le mat'le. Hia nat'le ara nat
was got, and I here longer-from am-dying. I will-rise and father
 jat'le jat'le, ara th-ke-ke hat'le, 'E hat, nat sig'ye th-jhan ara
now I-will-go, and him-to I-will-say. 'O father, I God now and

tse-o then have baby-girls sh the two hold as his-older kah'oh?
 they-are near the house-down now they are I-am that how shall-I-say?
 sh the health-man-madshi sh from near not-to-oh rich." Are a
 Therefore they accounts-away are person near not-to keep." And he
 wñ'ish are his-her jay shik. So-then had-his o-ho (their) the-oh
 arose and the-father near came. Then the-father his much distance-from
 dekh'ish, are o-ho mayi. lig'ish, are kñh'gish, are o-ho
 are, and his pity took-pomotion-of, and running-for-ward, and his
 dñh-hi pñsh'ish, are o-ho chñsh'ish. Are hñh-ho hñh-ho-ai
 much embraced, and are are took. And the-are the-father-da
 kah'ish. 'o bak, only Bhag'win than are the-o then have
 said, 'O father, I God star and shining are sh
 have-pu'ñ, are sh the hñh. kah'ish sh hñh nñh'ñ.
 have-down, and now they are I-will-be-called that-of mostly from-out.'
 I'll-hi hñh-ho kamli-man-shin kah'ish, 'neg'ish be hñh-hi
 But the-father accounts-to said, 'all-then better shik
 nñh'hñh are the o-to pñshwa are hñh-hñh nñh'ñ
 came-to-be-taken-out and (his-person)-da put-on and hand-in o-ring
 down, are o-ho gñh-man-nñh'ñ jñh pñhñwi. Are hñh, kamli-man
 place, and sh jñh-on down put-on. And came, are
 hñh are hñh kamli, i-hñh-hi i are hñh nñh-jñh-nñh'ñ,
 will-out and movement make; this-for-that this my are down-are,
 are place jñh-hi, hñh-jñh nñh'ish, are hñh'ish. Are o-man hñh
 and again above: had are, and husband. And they married
 kamli lig'ish.
 to-make began.

So-then o-ho kept hñh-ho dñh'ñ nñh'ish. Are jñh-hi shik are gñh
 At-that-time his sister are field-to are, and when he-came and the-house
 than nñh'ish hñh-ho hñh are nñh-hi nñh'ish. Are kamli-man
 near down-igh then made and down heard. And accounts
 madshi sh jñh'hñh hñh'ish are pñh'ish hi, 'hi hi hñh-hñh?
 among are person be-called and asked that, 'what what is-going-on?
 Are a o-ho kah'ish, 'the hñh shik are o-ho hñh-hi
 And he sh-to said, 'the brother came-in and his nñh'hñh
 pñh'ish nñh'hñh hñh to hñh dñh'ñ. Are a rich'ish
 had-found that-for father they from have-given. And he grow-angry
 are hñh-hñh sh jñh lig'ish. So-then hñh-ho o-ho nñh'hñh
 and nñh-hi-towards not long began. Then the-father he out-came
 are o-ho manish'ish lig'ish. So-then a hñh gñh'hñh shñh
 and him to-accounts began. Then he saying nñh'hñh his-are
 hñh-hñh hi, 'dekh'ish, are hñh-hñh the then kamli are
 father-to that, 'are, so-many years the star I have-arrived and

kak'ya tye kakara-ki o'byay-ukh'vā. he-tō-ut kak'ya tye mā-ko
 over thy orders put-off-I have-not. Nevertheless over this made
 goyok puf'k'vā so'fusa-ki ut shi-bō, ki mōy mōr hō-ten-woigo
 out still even not least-given, that I my friends with
 khaē kar'vā. Ah, i khaē-har ōr sh-i-kar'vā, ki tye
 married night-long-made. Now, this see thy count-own-did, that then
 o-har legia kōj dōvok hō'vā. 'Tab ō o-kar-ut kah'vā, ' i khaē,
 him for fast to-give began.' Then he him-to said. ' O see,
 tye mōr dōr mōr mōr mōr rakh-ā, mōr mōr jī krah' hai ut
 then all days we with direct, and mōr mōr over in that
 mō'r-ō tōt khaē. Hama-mōr-ki shōkōt-utōt ki khaē
 all-also there is. By far most-see that married
 kar'vā hōr hōr hōt vāgha-ki tō
 we-should-have-made and glad we-should-have-been: this-for-that thy
 hōi mōr-gly rakh, hōr phōr jī shō; hōr khaē-gly-rakh, hōr
 brother dead was, and again alive is; and lost-see, and
 mistaken.
 is-found.'

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

RIBIAI.

WESTERN DIALECT.

KASHMIRI SUB-DIALECT.

(STATE LANGUAGE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(State Museum-Manuscript Collection, 1898.)

Ek saba raba. Raja. mātāf. Pāṭan. high mātā-mātā. Admā.
Our city was. I-king was. On-connection a-tiger was-is-like. Men
disorder khat-rab. Raja. mātāf. kar'at. High. High'at. Mān.
catching was-to-out. The-king driving did. The-tiger upon down-came.
 Baniyā. gāt. hāt. lad-ka. gāt-rat'at. High. kar'at. 'a
Shop-keeper one a-bellied having-loaded going was. The-tiger again. 'O
brother, we were.' Baniyā. kar'at. 'Mānā ut-ka khatān?'
Brother, we were.' The-shop-keeper said, 'how they say-I-say?'
 High. kar'at. kī. 'jāpāt māt-ka sāj-ka tū. hāt. māt. hāt.
The-tiger said that. 'say-to me shaking and the-bellied on head.'
 Bāt. māt. lad-ka. Baniyā. jāk. High'at. Kach. māt.
The-bellied on loading the shop-keeper large upon. about-a-ten ground
jāp-rat'at-hāt, kī. High. 'Baniyā-ka kar'at. kī. 'māt-ka
he-gone-down-again, when the-tiger the-shop-keeper-to said that. 'we
shall-do.' Baniyā. māt-rat'at. Tū. māt. high-jāt.
let-out. The-shop-keeper let-(him)-out. Then indeed the-tiger-kind
was pāt-jāt kar'at. 'a Baniyā. māt. to tū-ka dhar'at.
and cannot-find said, 'O shop-keeper, I indeed that will-see.'
 Baniyā. kar'at. kī. 'kī-tū māt-ka dhar'at? Māt. to tū-ka
The-shop-keeper said that. 'why we will-you-see? I indeed that
hāt-hāt.' High. to māt-ka māt. Kar'at. kī. 'dhar'at
have-see.' The-tiger indeed not really would-flee. He-said that, 'seeing-see
kar'at. Lept to-ka khat kī tū kar'at-ka khat.' Baniyā.
I-will-do. Come-on, they shall-I-out or thy bellied shall-I-out.' The-shop-keeper
 kar'at. 'dāt. jāt. tū. jāt. Pāt. dāt. kāt. Oāt.
said, 'come a-mustard near let-go. The-Peal-iron a-God is. Heaven

khi-ai tai chi ma-ai khái? Tai Tiger rai tai
will-say then then we will-not. afterwards the-Tiger tree under
goes. Dasiya khái, 'he Tiger good, will karai-kar-ai
they-want. The-ship-layer says, 'O Tiger God, good doing-to
karai karai?' Tiger khái, 'karai jin. Myi sayi karai;
will karai?' The-Tiger said, 'it-becomes surely. I in-the-sky live;
ai-kar-ai ai-kar-ai rai khái-and khái-kai, ai-kai, ai jai-kai
we coming up khái-and-ai, ai, karai, and when
just karai to me karai karai ai karai karai?' Tai
says they karai then my 'karai they-not-of' and karai they-not-of.' Then
high khái, 'karai ai karai, karai, karai to-ai karai ki
the-tiger says, 'karai! O ship-layer, come, up the karai-not or
the karai-kai khái?' Dasiya khái, 'karai gin. Karai
the karai karai-kai?' The-ship-layer said, 'come, karai karai
karai; the karai ai, tai chi khái.' Karai karai
is; the saying saying, then the karai-not. One ai
karai-kai karai karai, is karai karai karai-kai, 'karai gin
karai to karai me, karai karai they-karai-kai. 'What I
karai, karai karai-kai karai karai karai, 'karai
karai, good doing-for karai karai karai-kai? karai, 'it-karai-kai
jin.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there lived a tiger who used to catch and eat the animals. So the king got up a hunting-dog, and the tiger started off in flight. On his way he met a travelling goods-merchant travelling along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to eat you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good ?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. 'Twas when they are going away, they cut down my branches, and perch off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock ?' But the merchant replied, 'Come, the cow is a Brahmin. If she says you are to eat me, well and good.' So they went on and found an old cow standing in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good ?'

'Certainly,' said the cow.

Now.—The story, as given above, strongly suits here. The tale is an old one, and is current all over Eastern India. The cow explains that she herself is killed by her various parasites, and that in return her owner feeds her, and, when she is old, carries her out to die. Thus the merchant appeals to the milk. The fool explains that he makes travelling easy and in return once transports him, and sends him under misfortune. Finally the man appeals to a Jolai. The latter promises to be very stupid, and in his stupidity calculates what has happened. Finally he refuses to return back, the tiger could never have got into the milk. The tiger gets on to show how it was done, and then the merchant ties him up to it, and goes into my kingdom.

MADHESI.

Going to the east from the District of Gorakhpur, and crossing the river Ghaghra, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpur spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithilī spoken in the neighbouring District of Munshiganj. These will be pointed out in the proper place. The Maithilī influence is strongest in the east of the District on the Munshiganj border, where Maithilī, and not Bhojpur, is spoken in a strip of land about two miles wide, and eighteen miles long in Jhikāi Thānā. As we go west, the influence decreases, till, on the banks of the Ghaghra, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhesī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithilī-speaking country of Tirhut, and the Bhojpur-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gorakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithilī is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhesī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows:—

Madhesī	1,655,000
Gorakhpurī	20,000
Maithilī	20,000
Pargā	4,000
Total	<u>1,799,000</u>

Subsequent enquiries show that, under the head of Gorakhpurī, were erroneously included some, 8,000 Jharkhī, who spoke a form of Eastern Hindi. These will have to be discussed under the head of that language.

On the other hand, the Thāris of Champaran, who were erroneously shown as speaking a Thāri-Bhārsan language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpurī. No doubt, the Thāris of Gorakhpur and Barī do the same, but no information on the subject is available. Further west, beyond the Ghagra, in the District of Khair, they speak a corrupt form of the local dialect of Eastern Hindi.

After correcting the figures for Madhesī and Gorakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran:—

Madhesī	1,715,000
Maithilī	20,000
Pargā	4,000
Thāri	20,000
Total	<u>1,759,000</u>

Of the above, Mathili has been already dealt with, vide p. 197 ante. Dhang and Thakr will be dealt with in their proper places. I now proceed to give specimens of Mathili.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a fable. Both are given in the Kaitli character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaitli writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Mathili a dislike to the cerebral *r*, frequently substituting the dental *r* for it. Thus, we find *parat*, instead of *parat*, I tell: *kar'ha*, for *kar'ha*, great: *kar'd*, for *kar'd*, you are; *kar'hil*, for *kar'hil*, a lapar. We have noticed the same peculiarity in Garokhpur and Buxi.

The Mathili form *ahai*, current in Moukshapur, is used for 'to them.'

For the auxiliary verb, we have both *hai*, you are, and *haih*, he is. In the Hindi verb, note the form *hai*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ah*, as in Mathili. Thus, we have *kar'hah*, he said; *kar'hah*, he gave, and many others. The word for 'he-says' is the Mathili *ah*, not the Bhojpuri *ah*. So also, the Mathili *kar'hah*, she said.

¹ For most of the above information, the writer is indebted to : 1. Collected literary notes on the Dialects of Champaran drawn up by Pandit Kanchanlal Das, Assistant Settlement Officer, Champaran. 2. Dhang will be discussed when dealing with Olpiy dialect. As for Thakr, see pp. 311 and 3.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

2 ji kua'ti-gia hōt, sī sū tōi-tē hā. Hāi kua tōi-tē-hā
 and unknown one-with in, that all things-are in. That glad to-be
 chōi, kua-ka I tūi hāi nōi tōi-hā, sī jīn hā; I kua-hā
 right, because-for this my brother dead was, he alive in; and that
 tōi-hā, sī nīn hā.
 was, he found in?

Background

Thyroid and Growth Hormone

Distance Calculations

Appendix II

A FOLK-TALE

J. Pharm. Med. Biopharm. Sci. 1994, 1, 1

[illegible]

THE THÀRD BROKEN DIALECTS.

The Thàrds are an aboriginal tribe who inhabit the Sub-Himalayan-Terril, from Jalpalguri on the east, to the Kumaon-Habbar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's¹ time to the present day. It will here suffice to refer the reader to Mr. Kridsch's article in the *Calcutta Review* for January 1886, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thàrds are originally a Dravidian race who, by alliances with Nepales and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thàrd language. Everywhere the Thàrds speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thàrds of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District;² those of Champaran and Garakhpur, a corrupt Bhojpuri, and those of the Kaim Tal Teril the ordinary Western Hindi of the locality.

The following are the figures for the Thàrd population of British India, according to the Census of 1861 :

| Division. | | District. | | Number of Tribes | |
|------------------|--|------------|--------|------------------|--|
| Bengal | | Bages | 1 | | |
| | | Darjeeling | 373 | | |
| | | Jalpaiguri | 68 | | |
| | | Darbhanga | 455 | | |
| | | Munshiganj | 1 | | |
| | | Ram | 86 | | |
| | | Champaran | 11,620 | | |
| Total for Bengal | | | | 12,545 | |

¹ *Asiatic Researches*, Chapter viii, mentions a country called Thard, immediately to the north of, and belonging to, Nepal. The inhabitants are called 'Thard,' a people of a very dark colour, and the word like the Thàrd. — *The Asiatic Researches*, vol. I, p. 361.

² *Phil. Ind.*, p. 44.

| Persons. | Dialect. | Number of Thakhs. | |
|--|---------------------------|-------------------|--------|
| United Provinces of Agra and
Oudh | Brought forward | | 28,343 |
| | Bachli | 8 | |
| | Prithvi | 48 | |
| | Bankapur | 3,079 | |
| | Bachli | 308 | |
| | Kanara | 45 | |
| | Bachli Tal. Thak. | 15,393 | |
| | Khas | 1,876 | |
| | Gonda | 2,478 | |
| | Bakewell | 2,211 | |
| Total for United Provinces of Agra
and Oudh | | — | 28,402 |
| Grand Total | | — | 58,745 |

No estimate can be made of the number of Thakhs in the Thakhs outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thakhs Language' a thing which does not really exist, were as follows:

| Persons. | Dialect. | Number of persons reported as speaking "Thakhs." | |
|--|--|--|--------|
| Bengal | Chompoora | 19,000 | |
| | Farra | 2,000 | |
| | Total for Bengal | — | 21,000 |
| United Provinces of Agra and
Oudh | Khas | 8,000 | |
| | Gonda | 2,000 | |
| | Bakewell | 2,000 | |
| | Total for United Provinces of Agra
and Oudh | — | 12,000 |
| Grand Total | | — | 33,000 |

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that where the Thakris have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Barisal, Jalpaiguri, Darbhanga, Muzaffargarh, and Sarna in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Fikihit and in the Naini Tal Taluk. It also appears that the Thakris of Kheri speak the ordinary Awadhi of that district, although they were originally returned as speaking a separate language. In Baherich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Third Language' was returned from Gorakhpur, but, here, there is no doubt that the 2,072 Thakris of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thakri Bhojpuri of Champaran. I have no doubt that the same is the case with the 308 Thakris of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thakris who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Patna, the local authorities have reported that the "Third Language" is spoken by 2,800 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Patna Thakris are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithili, and as such it has been dealt with on pp. 80 and 11.

In other districts the presence of Thakris is more or less of an accident. The Districts of Darbhanga and Muzaffargarh do not, as is the case with Champaran, and its districts to the west, run up into the Nepal Taluk, and the few Thakris found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithili of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Taluk as follows, dividing the language spoken by Thakris into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same man twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

| Name of District. | SOURCE OF THAKSI SPEAKING | | | Name of language. |
|---|--|---|----------------------------------|-------------------|
| | The local language without alteration. | A corrupted form of the local language. | | |
| | | Reported by local officials. | Not reported by local officials. | |
| Malat Tal Thak | 10,330 | | | Western Hindi |
| Pillich | 46 | | | Do. |
| Khar | 1,000 | | | Do. |
| Schraich | | 1,000 | | Shajpuri |
| Gonda | | 1,000 | | Do. |
| Bani | | | 500 | Do. |
| Chandigarh | | | 1,000 | Do. |
| Chandigarh | | 17,000 | | Do. |
| Mumthapur | 1 | | | Mewati. |
| Barhanga | 400 | | | Do. |
| Furra | | 1,000 | | Eastern Malhi. |
| Dingapur | | | | Do. |
| Darjapur | 100 | | | Probably Bengali. |
| Palsipur | 40 | | | Bengali. |
| Other Districts | 70 | | | — |
| Total | 13,146 | 19,000 | 1,500 | |
| Total number of Thaksi speaking a corrupt language | | | | |
| | | 19,700 | | |
| Add those who speak the local language without alteration | | | | |
| | 13,146 | | | |
| GRAND TOTAL OF ALL THAKSI | | | | |
| | 32,846 | | | |

This total differs from the Grand Total given on page 323 by about 1,000. The difference is due, partly to the inclusion of the Furra figures, and partly to the fact that the figures reported from Khar, Gonda, and Schraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Mumthapur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thatta of the Western Thatt have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not already brought out in the above table.

The language spoken by the Thāris is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kheri is on the main a form of Western Hindi, though it shows signs of sliding off into the neighbouring Western Hindi, spoken in Shahjahanpur. But the language spoken by the Thāris of Kheri is not this form of speech, but closely resembles the Western Hindi spoken in Fikhit and the Naini Tal Terai. Similarly, the Thāris of Bahadur and Gonda do not talk the Western Hindi of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Bhoi. In fact, so far as I can gather from the specimens of their language, none of the tongueless Thāris speak any form of Eastern Hindi. They either speak the Western language of the Naini Tal Terai, or else Bhojpuri or Malihli.

A vocabulary of the Third dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Phonology of the Languages of the broken Tribes of Nepal*, in the *Journal of the Asiatic Society of Bengal*, Vol. xxi, 1837, pp. 327 and 8, which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. 1, etc. 8, pt. 2, London, 1840. Judging from the forms of the verb given by him, the particular dialect of Thāris there exemplified is a corrupt Bhojpuri.

With regard to the Thāris of Patna, see pp. 56 and 8. The language spoken by the Thāris of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thāris of Champaran, Gonda, Bhoi, Gonda, and Bahadur.

The following specimens, for which I am indebted to Fazlil Hasan-Hallah Māra, Assistant Subdivision Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thāris of the north of Champaran and Gonda. As the Thāris have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHARĪ.

BHOOPUR DIALECT.

THIRTY EIGHTH DIALECT.

(DISTRICT CHAMPAIAN.)

SPECIMEN I.

(Fossil Bone-birds of India, 1888.)

Ek man'to-ko dai hūi sak'hi. U-mē-ot chibukhā hō'vā
 Our man-of two sons were. Then-in-from the-ponger are
 kah'la apān hān-ot, 'are hān, dhan-bī jān hān, tōn mē bhā'vā
 and his-own father-to, 'O father, riches-property which is, that my share
 phā; lagāi hē.' Tab i-kar bhāi dhan-bī chhot'bhā'vā hō'to-ko bhā'vā
 children making give. Then his father property the-ponger some-to share
 hūi dān, bhā'vā bhā'vā bhā'vā hān hān bhā'vā, hē chhot'bhā'vā
 dividing give. The-share taking-on many days are passed, then the-ponger
 hō'vā apān dhan bhā'vā hē hē dhan dō'vā chāi-phā. Tab u'hē
 are his-own property share taking another country want-want. Then there
 lamhāi hān kar'la, Tab apān dhan chhot'vā upy-dān. Tab chhot'
 and dō'vā hē-dā, Then his-own fortune all he-undertaken. When all
 dhan upy-dān apān, tab a dō'vā-ko hāi hāi parān
 fortune had-undertaken his-own, then that country-to great families fall.
 Tab a man'vā hāi kugāi bhān. Tab a dō'vā-ko ek man'vā-ko
 Then that man very indigent became. Then that country-of one man-of
 glān sūn lag'la. Tab ek'vā-ko apān hō'to-ko ek chhot'vā-ko
 house to-his he-began. Then his his-own father's man to-feed
 pā'vānā. Tab jā'vā phāi ek khā'vā tō'vā phāi phāi
 to-own. Then when gram sūn and-to-ek that-very gram breeding
 man'vāi hān chāi, apān pā'vā hān chāi. Ek'vā-ko hō'to-ko man'vā
 his-own to-ek sūn, his-own to-ek sūn. Ek'vā-ko hō'to-ko man'vā
 hāi sūn hāi-ko dāi. Tab a man'vā-ko hē bhā'vā
 anything not to-ek and-to-give. Then that man-to man became.
 Tab a bhā'vā, 'mē hāi apān ghāt'vā-ko bhā'vā bhā'vā man'vā
 Then he said, 'my father his-own house-to many many man
 bhā'vāi lag'la; bhā'vā bhā'vā-ko bhā'vā bhā'vā sūn bhā'vā
 labourers he-employed; to-ek labourers-to man man bread and-to-ek

khin-ke kahl' hah; kahl' in i chah'kh' hah'kh' (*preparation*); for-eating does has; because that he the-possessor see
 chah'has pah'k. Tah i-kar jeh'kh' hah'v' khin'kh', ghar'v' khin'kh'
 was found. Then his elder see grow-angry, the-house into
 jeh'ke must see pass. Tah old khin'kh' i-kar hah' hah'v' sin,
 going-of heart-to not allow. Then this-ones for his father spirit's come,
 kahl' hah'kh' hah'kh' hah'kh' jeh'kh' hah'v'kh'. Tah jeh'kh'
 to-say began to-remonstrate began the-elder me-to. Then the-elder
 hah'v' i-kar hah'v'kh' jeh'kh' dahl', 'Dekhl'kh', was' hah' hah'kh'
 see khin'kh' father-to answer gave, 'See, so-many years thy
 work hah'kh', the hah'kh' kahl' hah'kh', toi khin'kh' kh'
 service Dekhl', thy words see not I-imagined, then me-to see
 khin'kh'. chah'has hai-ai-ah'kh'. M'kh' i-kar magh'kh'v'kh' amakh'
 post-of young-one not-possess. I me-ones friends-with movement
 have-to. Dakh, the chah'kh'kh'v' hah'v', to, pah'v'kh' he dh'v'
 might-have-me do. Dai, thy younger me, surely, khin'kh' of will
 the up' dhan khin'kh'kh', tah ei jeh'kh' sin tah kh' the-ki
 thy will fortune expected, then he answer come then then so-ones
 dahl' dahl' khin'kh' kahl'kh'. Tah i-kar hah'v'
 good good (*preparation*); for-food made-had. Then his father
 kahl'kh', 'ah' hah'kh', toi, in, me' might hah'kh' hah'kh';
 said, 'O me, thou, to-be-ones, me with always ori;
 jeh'kh' me' dhan hah'kh' khin'kh' dhan tah kh' hah'kh'
 what my fortune is that fortune all dhan-ones in.
 Dakh, khin'kh' kahl'kh', makh' hah'kh'kh' khin'kh' khin'kh'kh' in-ah'kh'kh',
 Dai, movement to-make, say to-children's proper me,
 khin'kh' kh' i khin'kh' makh' khin'kh', jeh'kh';
 because-that the this brother dead me, alive-become;
 khin'kh' khin'kh', ei khin'kh'kh'.
 for me, and to-found.'

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

SINKHET.

RECENTER COLLECTED.

THIRD SINKHET DIALECT.

(FOURTH GRAMMAR.)

SPECIMEN II.

A FOLK-TALE.

(PUNJAB *Samak-baikhā* *Shira*, 1898.)

| | | | | | | | |
|------------------|-------------|---------------|--------------|----------------|-----------------|---------|----------|
| Ḍaḍḍ | av'tiyā | soḍ | baḍ | cha'wā. | Ḍāḍḍhāḍḍ | soḍ | ḍā |
| One | hardman | was | backed | feeding. | The-labourer | all | seedings |
| ḍaḍḍ. | Ḍaḍḍ | ba'ḍ | baḍḍ | saḍḍ. | Ḍaḍḍ | kaḍḍ, | 'the |
| transplanting. | One | door | sitting | was. | The-hardman | said, | 'then |
| agh | kaḍḍ | baḍḍ? | Ḍāḍḍhāḍḍ | kaḍḍ, | 'not, he | just | kaḍḍ |
| before | what | is-for-thee? | The-labourer | said, | 'O, who | knows | what |
| kaḍḍ | us. | Ḍaḍḍḍḍ-th. | Ḍāḍḍhāḍḍ | gaḍḍ, | ba'ḍ | ḍāḍḍ. | Ḍā |
| what | not. | See! | The-labourer | said, | 'a-door | was. | Then |
| saḍḍ-dā. | Ḍāḍḍhāḍḍ | kaḍḍ, | 'are | near, | soḍ | ḍāḍḍ-th | |
| killed | (the-door). | The-labourer | said, | 'O | father-in-law, | then | only |
| saḍḍ-th? | Ḍaḍḍ-sā | saḍḍ-th. | Kaḍḍḍḍ | saḍḍḍḍḍ | agh. | | |
| best-killed-(I)? | Ḍaḍḍ-sā | is-same-kind. | I-said | my | the-head-man-of | before. | |
| Ḍaḍḍḍḍ. | The | goodman | parted! | | | | |
| Ḍaḍḍḍḍ-punish | (you). | On-thee | fault | fall-for-thee. | | | |

FREE TRANSLATION OF THE FOREGOING.

There was a hardman tending his backdoor. The turn-labourer¹ were transplanting paddy. There was a door standing down. The hardman said to the labourer 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself!' However, they went to see what it was and the hardman killed the door. Then said the labourer, 'O fool-one, why have you killed it? It had taken refuge with us. We shall tell the hardman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Third Shajjari came from the District of Gonda, and may be taken as specimens of the Third language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar *Mijma* of the tribe. The first is a translation of the Fable of the Proudful Fox, and the second a little song.

¹ A *ḍāḍḍhāḍḍ* is a man who gives his labour in exchange for several *ḍāḍḍḍḍ*, such as the hire of a pair of bullocks.

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIRHAI.

BRAMPOUR DIALECT.

THIRI BRAMBOUR DIALECT.

(Dialect of BUKRA.)

SPECIMEN I.

(Pondit Jangam-das Joshi, 1898.)

Ik manai-kī dī-than laup hīsl. Chhōp'kī kō'kī kī.
Out man-of two men were. The-prompter said that,
 'bāpā rē, mē bakh'ī tū dī. Ab mē nī'kī.
'father O, my share dividing give. Now not it-will-be/for (under
 present arrangement).*' Then share dividing he-gave. A few days the-younger*
 laup bakh'ī ghār dār mē jī'kī kō'kī. Bap'kī
was together house door all collecting flower(-wood)-money. The-son
 pādī jaran mē pī'kī, tavan jī'kī mē'kī-mē
pie which the he-fellow had-got, that going with-much-in
 mē'kī-dī'kī. Bap'kī pādī mē mē. Par'kī dī
he-remained. Began pie not remained. Foreign country-(in)
 mē'kī pādī. Tak mē bhak'han mē mē. Tak mē
famine fell Then the-he-fellow of-dunger, dying was. Then the-he-fellow
 har'vīlī jī'kī lī'kī, mē bhak'han lī'kī, mē mē'kī-mē
ploughing to-plough began, mine to-feed began, and hour-in
 kō'kī kī, 'chāl pī'kī kō'kī.' Kō'kī mē'kī
said that, 'go! half-full let-(us)-eat.' Anywhere he-went
 pādī-mē-karī. Tak chāl kī, 'mē bhō'v'kī kō'kī-mē
he-went-not-to-get. When he-remembered that, 'my old-one-of sorrows-in
 manai kī'kī jī'kī mē, kō'kī-mē mē bhak'han mē mē kī'kī
was eating going are, the-few-one I of-dunger dying am.
 jī'kī mē'kī bāpā hī'kī. Bāp'kī kō'kī kī, 'bāpā rē,
Owing I-am the-father near. The-father-to I-will-say that, 'father O,
 mē'kī-mē kō'kī kō'kī, tō'kī pādī mē kō'kī mē kī'kī. Jī
was-by food he-remembered, thy am to-become fit not I-am. As
 mē kō'kī-mē kī'kī, mē'kī-mē kō'kī-mē." Ap'kī bāpā pī'kī mē'kī-mē.
after sorrow are, me-too happy." His-own father near he-was-much.

Tah bap̄ p̄o p̄obh̄h̄ bap̄h̄o m̄h̄ B̄ḡl. Th̄w̄-h̄e
When the father near he approached the father pity asked. Running
 p̄ob̄h̄-h̄is̄ h̄r̄ m̄h̄ B̄ḡl. B̄w̄h̄ l̄ḡl - h̄w̄-h̄h̄d̄. L̄w̄h̄
he-cought(him) and he-answered him. Every him the-foot-on. The-day
 l̄h̄l̄, 'm̄-h̄ h̄w̄r̄ h̄h̄l̄.' B̄p̄a j̄h̄l̄w̄n-h̄ h̄h̄l̄n̄, 'h̄w̄h̄ n̄,
 m̄d̄, 'm̄-h̄ j̄w̄l̄ h̄w̄-h̄w̄r̄d̄.' Th̄ȳf̄ath̄r̄ s̄w̄m̄h̄-h̄ m̄d̄, 'b̄r̄th̄r̄s̄ O,
 h̄ḡl d̄-h̄r̄. Āḡh̄h̄ m̄ḡh̄h̄ p̄ār̄-h̄. M̄h̄w̄t̄ h̄h̄-h̄l̄ d̄r̄ ḡr̄-h̄l̄
cloth give-away. Kereh̄ḡ s̄c̄. put-on. Ring hand-on and foot-on
 p̄āh̄l̄ p̄ār̄-h̄. H̄w̄d̄ m̄w̄h̄l̄ h̄h̄l̄, h̄i m̄r̄ h̄w̄r̄ m̄w̄t̄, j̄w̄t̄ h̄l̄
shew put. day celebrated in, that my son dying, living come'
 h̄w̄r̄ h̄w̄t̄ h̄w̄l̄ B̄ḡl.
Again married to-make they-began.

Āw̄ h̄w̄'h̄ h̄w̄p̄ h̄h̄w̄ h̄h̄l̄. Tah ḡh̄w̄ h̄l̄ ḡw̄e
And the-older son fold-on was. When h̄w̄-h̄s̄ he-came, singing
 m̄h̄h̄ m̄w̄l̄. Tah h̄l̄ j̄h̄l̄w̄n-h̄ p̄ob̄h̄h̄ h̄l̄, 'h̄j̄ h̄l̄
dancing he-learned. Then one servant-to he-acted that, 'to-day what
 ḡh̄w̄t̄ h̄h̄j̄ n̄, h̄i h̄w̄p̄ ḡw̄w̄l̄ h̄h̄h̄ P̄. Tah j̄h̄l̄w̄n̄
h̄w̄-h̄s̄ is O, that great singing to-sing-on I' Then the-servant
 h̄h̄l̄n̄ h̄l̄, 'h̄w̄h̄w̄ h̄l̄ h̄r̄ w̄h̄r̄ h̄p̄a h̄h̄w̄t̄ p̄h̄h̄.
said that, 'brother come and thy father intending to-come-to-drink.
 h̄i h̄w̄p̄ m̄h̄ h̄h̄j̄.' h̄w̄'h̄ h̄w̄p̄ h̄h̄w̄h̄l̄ h̄l̄, 'm̄h̄ m̄h̄
that the-on found in.' The-older son great-angry that, 'I not
 j̄h̄l̄ h̄h̄w̄t̄.' B̄p̄a h̄w̄r̄ h̄l̄ m̄w̄h̄l̄. L̄w̄p̄
will-go inside.' The-father outside came (and) approached(him). The-on-
 h̄p̄-h̄ h̄h̄l̄n̄ h̄l̄, 'm̄h̄ t̄w̄ n̄w̄h̄l̄ m̄h̄h̄l̄; h̄i j̄w̄n̄ h̄h̄l̄
father-to said that, 'I thee before find; that which saying
 m̄h̄h̄l̄, h̄w̄n̄ h̄w̄n̄ m̄h̄h̄l̄. K̄h̄h̄l̄ h̄-h̄h̄ p̄ār̄-h̄ m̄h̄ d̄h̄r̄n̄
then-was, that doing I-was. How-many one-on did not then-gave
 h̄i m̄h̄ n̄w̄h̄ ḡh̄h̄-h̄ h̄h̄w̄, h̄w̄h̄l̄. Ār̄ j̄h̄ t̄w̄r̄
that I up-on friends-with married night-to-wade. And when thy
 I h̄w̄p̄ h̄l̄, ū t̄w̄r̄ r̄ḡw̄p̄ p̄ob̄h̄ j̄w̄n̄ m̄h̄h̄ h̄w̄n̄ h̄h̄r̄-h̄l̄
this one come, is thy repere pity which was that h̄w̄-h̄s̄-to
 d̄-h̄ḡh̄h̄; ū h̄-h̄ h̄l̄ h̄l̄ h̄p̄ m̄h̄ h̄w̄n̄ h̄h̄l̄.' B̄p̄ h̄h̄h̄l̄,
put-away; then him for great love doing art.' The-father said,
 'n̄ h̄h̄h̄, ū m̄h̄ ḡh̄h̄ m̄h̄h̄, j̄w̄n̄ h̄w̄h̄ j̄h̄l̄-p̄āh̄l̄
 'O brother,' thou me near found, what ever was-put-(by fate)
 h̄h̄h̄l̄ h̄w̄h̄h̄l̄. Ī-h̄h̄h̄ h̄h̄h̄, t̄h̄r̄ h̄h̄l̄. B̄w̄ h̄h̄d̄
then-what-(and) didst-see. W̄-h̄w̄n̄ in, then-angry in. Great joy
 h̄w̄t̄ h̄h̄l̄, h̄i t̄w̄r̄ h̄h̄w̄t̄ m̄w̄t̄ j̄w̄t̄ h̄l̄.
to-be-there ought, that thy brother dying living come.'

¹ This is the regular form by which a third addresser is given.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BHARL.

UNWRITTEN DIALECT.

TRANS BOMBAY DIALECT.

(DISTRICT GONDAL.)

SPECIMEN II.

(Pondit Jambhadr Joshi, 1888.)

Rām o Lakṣmān chā'at shikā.
Rām and Lakṣmān started to-hunt.
 Bā'waj bā'h'at dāt pālā.
Salwa female-elephant-on winged cot.
 Bā'h'at pālāṭ a'at-bā'at g'at.
The female-elephant ran-away the-handled-storiers fell-down.
 Rām o hū'at pālā.
Rām indeed was-afraid-by shikā.
 Bā'at bā'h'at, kīlā-pāṭhāṭ, bā'at ek, bā'h'at, pālāṭ pālā.
O O sister, well-water-dropper, drop one, sister, water make (or)-drink.
 Bā'at bā'h'at, a'at-bā'at bā'h'at, bā'h'at bā'h'at bā'h'at, o, Gāṅgā-jāl-jāl.
Gala of guggal, silver of spoon, which falling she-brings, O, Ganges-water.
 Bā'at Bā'at Bā'at Bā'at bā'h'at o pālā'thā, bā'at bā'h'at bā'h'at bā'h'at.
If thee Rām God come (supplicator) asked, my father Salā.
 Bā'h'at bā'h'at.
Bā'h'at bā'h'at.

FREE TRANSLATION OF THE FOREGOING.

Rām and Lakṣmān went forth to hunt. On Salwa, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the handies and all the things fell from her back.

Rām felt thirsty. 'O sister,' said he, 'those who drawest water from the well, give me one drop of water, sister, to drink.' A guggal of gold, with a silver spoon, did she bring, all full of Ganges water. (Then said she to herself), 'If the divine Rām had asked my costs, I should have told him that my father was Rājā Salā Singh.'

The last specimen of the Thākri dialect comes from the District of Balasore. Here and there, words such as *palā* and *bā'h'at* show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhogpuri.

[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOUPUR DIALECT.

TILLOT BANGSI DIALECT.

(DISTRICT BANARAS.)

(Muzahi 22) September, 1898.)

Ek manai āi chāhāvā rāh. Bāhānāi chāhāvā kahi kī, "bāhā rā, mār
One man-of has come near. Tell-to the-younger said that, 'father O, my
 kīā. hē āi." Bāhā. hē āhā. Hāi. hāi
short deciding past. The-father deciding past. Short-time had-passed
 hāhā-hāhā chāhāvāi chāhāvā āpan hāhā hā-hā chāhāvā āhā mārā.
(after) division the-younger are his-own share taking went-away (he)-another hand.
 āhā pātāhā-hāhā kahi, āhā-hāhā hāhā-hāhā āhā mār āhā. U
and something did, fortune squandered and all was-spent. That
 mārānāi mārāhā pātāhā, āhā ā hāhāhā māh āhā. Tāhāi mī
country-in famine fell, and he from-hunger to-die began. Then-own that
 mārā āhā māhā hāhā-hāhā. Ohiā ā hāhā. U āhā chāhāvā hāhā-hāhā
country out man died. There he went. He went to-food fields-to
 pātāhā-hāhā. U āhā māhā hāhā, "hāhā-hāhā-hāhā jōh āhā. hāhā
went-away. He his-own mind-to was-saying, 'the dry-grass which was eating
 hā, hāhā hāhā pātā hāhā-hāhā." Kāhā āhā hāhā āhā. Tāhā
are, that-very eating belly may-I-fell.' Day-body not any-thing past. Then
 chāhāvā, hāhā āhā, "hāhā hāhā-hāhā māhā-hāhā mārā-hāhā;
he-remembered, to-say he-began, 'my father-to accounts-staters are-employed;
 āhā-hāhā āhā hāhā āhā. Māh hāhāhā māhāhā. Ah māh
all-of good to food-supply. I from-hunger am-dying. Now I
 gītā-hāhā āhā hāhā hāhā hāhā. Oāhā hāhā hāhā hāhā, "hāhā
having-remembered-about my-own father now going-on. Run-to I-said-say that, 'O
 hāhā, māh pātā hāhāhā. Māh-hāhā chāhā hāhā. Māh
father, I never have-been-proved. By-by good-bye his-own-to-pass. I
 hāhāhā hāhā āhā hāhā, hāhā hāhāhā hāhā. Ek hāhāhā
any-thing-for it not am, that thy me I-may-remain. One day-laborer
 āhā, māh hāhā. "Tāhā āhā hāhā āhā hāhā hāhā āhā,
do-not begin (but)-we begin." Then this I-understood my-own father now I-own
 āhāhā āhā hāhā hāhā, āhā hāhā hāhā hāhā āhā hāhā
Now-own he very far-off was, Māh saying (by)-the-father companions was-fell.

Dang-kai siuk-legai. Chhwa-kai'ho ki, 'ho hōh, rē, mah pāp
Running to-embrace-(him). The son said that, 'O father, O, I miss
 tain'āi. Mah-ōt chhōi bō-gai. Mah kachōi kōk nō ki.
have-been-proved. My judgment has-come-to-pass. I supposing it not was,
ki for chhōi nō. mōi." Hōi kōhōi kōmōi-nō, 'dinner dinner
 thōi thōi nō. I-say-meat.' The father and went-to, 'good good
 tōgā is-nō, ho cōhōi, pōrōhōi; thō mōhōi tōgōi-nō gōhōi dō,
 cōhōi bring, I-is-one wrap, put-on; this-one-to ring finger-on putting give,
 ah pōhōi gōhōi-nō gōhōi dō. Thō kōhōi, mōhōi kōhōi, pōi.
 and then fast-on putting give. This-one will-eat, I will-eat, will-drink,
 kōhōi kar-ōi; ki mōi chhōi mōi mōi ah-tō jai mōi; kōhōi
 mōi-mōi I-will-make; that my son dead had-been one since come; had
 mōi, ah-tō pōi.' Sōhōi jai kōhōi kōhōi.
had-been, now I have-found-(him). It-of heart glad began-to-be.

Dang-kai kōpā kōt-on ki. Jo gōr kōpā gōi, mōhōi gōi.
 The sister saw field-in now. Jo house near he-was, dancing singing
 unsaid. Kōmōi pōrōhōi, 'oh ki kōrōhōi?' Ū kōhōi, 'the brother
 is-land. I-say-as-called, 'the what is-coming-dance?' He said, 'the brother
 is-coming. The hōi kōhōi pōi mōi kōhōi, ki Ū mōi mōi mōi.'
 come-is. The father saying drinking dancing singing-is, that he will will come.'
 Ū nō kōpā, Kōhōi kōpā, 'mōi gōhōi-nō mōi jōhōi.' Dang-kai dōhōi
 To-him anger was/sit, To my began, 'I towards not will-go.' The father dare-to
 mōi. Kōhōi kōpā nō pōhōi, 'nō jai kōhōi.' To a house
 come. To-my he-began and precipitated-(him), 'anger dare do.' Then he himself
 bōhōi kōhōi, 'hōi-rat; mōi mōi kōhōi tōi dōhōi kōhōi, kōhōi
 father-is said, 'look-here! I so-many years thy work did, (thy)-hand
 dōhōi, gōi dōhōi; kōhōi kōhōi kōhōi dōhōi nō kōhōi; kōhōi
 I-then-proved, first I-then-proved; now-even thy words-(of) or-himself not I-did; now-even
 mōi chhōi-k kōhōi mōi dōhōi, ki dōhōi kōhōi kōhōi kōhōi
 mōi to go-of young-one not thou-gave, that friends-(will) married I-will-
 mōi. At job tōi thō chhōi mōi, jōi tōi thō pōhōi-kōpā-nō
 have-made. At when thy this son is-come, who thy fortune something-in
 mōi-dōhōi, mōi mōi-mōi kōhōi.' To a kōhōi, 'hōi chhōi, tōi
 answered, thou fasting-is-to-temper art-dance.' Then he said, 'O son, thou
 mōi thō mōi thō mōi, jōi mōi mōi mōi mōi mōi kōhōi
 all days me near lived. What-(is) my word thō-(is) thy word. Married
 kōhōi mōi. Tōi kōhōi mōi mōi, ah jai mōi; kōhōi mōi, ah
 to-be-done me. Thy brother dead was, now after come; had was, now
 mōi.'
 found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Fables of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left uncorrected, as they illustrate the pronunciation in doubtful cases.

SPECIMENS IN THE

| English | Arabic (Forthright Reference) | Arabic (Humble Reference) | English (Poetic) |
|-------------|-------------------------------|---------------------------|------------------|
| 1. One | Bi | Bi | Bi |
| 2. Two | Da | Da | Da |
| 3. Three | Tha | Tha | Tha |
| 4. Four | Chia | Chia | Chia |
| 5. Five | Fla | Fla | Fla |
| 6. Six | Chia | Chia | Chia |
| 7. Seven | Shi | Shi | Shi |
| 8. Eight | Shi | Shi | Shi |
| 9. Nine | Shi | Shi | Shi |
| 10. Ten | Shi | Shi | Shi |
| 11. Twenty | Shi | Shi | Shi |
| 12. Fifty | Shi | Shi | Shi |
| 13. Hundred | Shi | Shi | Shi |
| 14. I | Shi | Shi | Shi |
| 15. Of us | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 16. Mine | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 17. We | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 18. Of us | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 19. One | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 20. Three | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 21. Of us | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 22. Three | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 23. Ten | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 24. Of us | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |
| 25. Ten | Shi, Shi, Shi | Shi, Shi, Shi | Shi, Shi, Shi |

BIHART LANGUAGE.

| English (English) | Indians (English) | Indians (English) | English |
|-------------------|-------------------|-------------------|-------------|
| Hi | Hi | Hi | 1. One |
| Do | Do | Do | 2. Two |
| Ti | Ti | Ti | 3. Three |
| Chay | Chay | Chay | 4. Four |
| Pa | Pa | Pa | 5. Five |
| Chay | Chay | Chay | 6. Six |
| Do | Do | Do | 7. Seven |
| Pa | Pa | Pa | 8. Eight |
| Pa | Pa | Pa | 9. Nine |
| Do | Do | Do | 10. Ten |
| Pa | Pa | Pa | 11. Twenty |
| Pa | Pa | Pa | 12. Fifty |
| Pa | Pa | Pa | 13. Hundred |
| Pa | Pa | Pa | 14. 1 |
| Pa | Pa | Pa | 15. 2 |
| Pa | Pa | Pa | 16. 3 |
| Pa | Pa | Pa | 17. 4 |
| Pa | Pa | Pa | 18. 5 |
| Pa | Pa | Pa | 19. 6 |
| Pa | Pa | Pa | 20. 7 |
| Pa | Pa | Pa | 21. 8 |
| Pa | Pa | Pa | 22. 9 |
| Pa | Pa | Pa | 23. 10 |
| Pa | Pa | Pa | 24. 11 |
| Pa | Pa | Pa | 25. 12 |
| Pa | Pa | Pa | 26. 13 |
| Pa | Pa | Pa | 27. 14 |
| Pa | Pa | Pa | 28. 15 |
| Pa | Pa | Pa | 29. 16 |
| Pa | Pa | Pa | 30. 17 |
| Pa | Pa | Pa | 31. 18 |
| Pa | Pa | Pa | 32. 19 |
| Pa | Pa | Pa | 33. 20 |
| Pa | Pa | Pa | 34. 21 |
| Pa | Pa | Pa | 35. 22 |
| Pa | Pa | Pa | 36. 23 |
| Pa | Pa | Pa | 37. 24 |
| Pa | Pa | Pa | 38. 25 |
| Pa | Pa | Pa | 39. 26 |
| Pa | Pa | Pa | 40. 27 |
| Pa | Pa | Pa | 41. 28 |
| Pa | Pa | Pa | 42. 29 |
| Pa | Pa | Pa | 43. 30 |
| Pa | Pa | Pa | 44. 31 |
| Pa | Pa | Pa | 45. 32 |
| Pa | Pa | Pa | 46. 33 |
| Pa | Pa | Pa | 47. 34 |
| Pa | Pa | Pa | 48. 35 |
| Pa | Pa | Pa | 49. 36 |
| Pa | Pa | Pa | 50. 37 |
| Pa | Pa | Pa | 51. 38 |
| Pa | Pa | Pa | 52. 39 |
| Pa | Pa | Pa | 53. 40 |
| Pa | Pa | Pa | 54. 41 |
| Pa | Pa | Pa | 55. 42 |
| Pa | Pa | Pa | 56. 43 |
| Pa | Pa | Pa | 57. 44 |
| Pa | Pa | Pa | 58. 45 |
| Pa | Pa | Pa | 59. 46 |
| Pa | Pa | Pa | 60. 47 |
| Pa | Pa | Pa | 61. 48 |
| Pa | Pa | Pa | 62. 49 |
| Pa | Pa | Pa | 63. 50 |
| Pa | Pa | Pa | 64. 51 |
| Pa | Pa | Pa | 65. 52 |
| Pa | Pa | Pa | 66. 53 |
| Pa | Pa | Pa | 67. 54 |
| Pa | Pa | Pa | 68. 55 |
| Pa | Pa | Pa | 69. 56 |
| Pa | Pa | Pa | 70. 57 |
| Pa | Pa | Pa | 71. 58 |
| Pa | Pa | Pa | 72. 59 |
| Pa | Pa | Pa | 73. 60 |
| Pa | Pa | Pa | 74. 61 |
| Pa | Pa | Pa | 75. 62 |
| Pa | Pa | Pa | 76. 63 |
| Pa | Pa | Pa | 77. 64 |
| Pa | Pa | Pa | 78. 65 |
| Pa | Pa | Pa | 79. 66 |
| Pa | Pa | Pa | 80. 67 |
| Pa | Pa | Pa | 81. 68 |
| Pa | Pa | Pa | 82. 69 |
| Pa | Pa | Pa | 83. 70 |
| Pa | Pa | Pa | 84. 71 |
| Pa | Pa | Pa | 85. 72 |
| Pa | Pa | Pa | 86. 73 |
| Pa | Pa | Pa | 87. 74 |
| Pa | Pa | Pa | 88. 75 |
| Pa | Pa | Pa | 89. 76 |
| Pa | Pa | Pa | 90. 77 |
| Pa | Pa | Pa | 91. 78 |
| Pa | Pa | Pa | 92. 79 |
| Pa | Pa | Pa | 93. 80 |
| Pa | Pa | Pa | 94. 81 |
| Pa | Pa | Pa | 95. 82 |
| Pa | Pa | Pa | 96. 83 |
| Pa | Pa | Pa | 97. 84 |
| Pa | Pa | Pa | 98. 85 |
| Pa | Pa | Pa | 99. 86 |
| Pa | Pa | Pa | 100. 87 |

| English. | Malak (Malakaya, Malakaya) | Malak (Malakaya, Malakaya) | English. |
|-------------|----------------------------|----------------------------|---------------------|
| 21. He | He, he | He | He |
| 22. Father | Da-ka, na-ka | Da-ka | Fa-ka, na-ka |
| 23. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka |
| 24. They | Da-ka, na-ka, na-ka | Da-ka, na-ka | Fa-ka, na-ka, na-ka |
| 25. Of them | Da-ka | Da-ka, na-ka | Fa-ka, na-ka, na-ka |
| 26. There | Da-ka | Da-ka, na-ka | Fa-ka |
| 27. And | Da-ka, na-ka | Da-ka | Fa-ka |
| 28. But | Da-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 29. Now | Da-ka | Da-ka | Fa-ka |
| 30. Day | Da-ka | Da-ka | Fa-ka |
| 31. Night | Da-ka, na-ka | Da-ka | Fa-ka |
| 32. Year | Da-ka, na-ka | Da-ka | Fa-ka |
| 33. He | Da-ka, na-ka | Da-ka | Fa-ka |
| 34. He | Da-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 35. He | Da-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 36. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 37. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 38. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 39. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 40. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 41. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 42. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 43. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 44. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 45. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 46. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 47. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 48. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 49. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 50. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 51. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |
| 52. He | Da-ka, na-ka | Da-ka | Fa-ka, na-ka, na-ka |

| | Inggris | Indonesi (pertengahan Belakawan) | Ch'ho-ch'ho (Mingpoo) | Inggris (juga) |
|--------------|---------|----------------------------------|-----------------------|--|
| 12. Wife | ... | Wai : (putri) : laki | Wai-ai, Wai-ai-ai | Wai, wai-ai, wai-ai, wai-ai, wai-ai-ai |
| 13. Child | ... | Kan, kan-kan | Kan, kan-kan, kan | Kan-ai, kan-ai-ai |
| 14. Son | ... | Pan | Pan | Pan, kan-ai, pan, ai-ai, kan-ai |
| 15. Daughter | ... | Pan, kan-ai | Pan | Pan, kan-ai, kan-ai |
| 16. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 17. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 18. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 19. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 20. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 21. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 22. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 23. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 24. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 25. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 26. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 27. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 28. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 29. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 30. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 31. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 32. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 33. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 34. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 35. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 36. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 37. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 38. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 39. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 40. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 41. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 42. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 43. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 44. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 45. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 46. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 47. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 48. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 49. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 50. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 51. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 52. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 53. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 54. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 55. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 56. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 57. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 58. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 59. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 60. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 61. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 62. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 63. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 64. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 65. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 66. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 67. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 68. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 69. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 70. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 71. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 72. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 73. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 74. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 75. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 76. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 77. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 78. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 79. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 80. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 81. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 82. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 83. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 84. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 85. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 86. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 87. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 88. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 89. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 90. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 91. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 92. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 93. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 94. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 95. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 96. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 97. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 98. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 99. Sister | ... | Kan | Kan, kan-ai | Kan-ai |
| 100. Sister | ... | Kan | Kan, kan-ai | Kan-ai |

| English (British) | Russian (Transposed) | Latin (Transposed) | English |
|-------------------|----------------------|--------------------|-------------|
| Archiebald | Kabali, mika | Archiebald | 13. Wale |
| Chlorine | Chlorine | Chlorine, chlorine | 14. Chlor |
| Dora | Dora | Dora, chlorine | 15. Dora |
| Don | Don | Don, chlorine | 16. Donagan |
| Edgar | Edgar, mika | Edgar | 17. Edgar |
| Edna | Edna | Edna | 18. Edna |
| Edna | Edna | Edna | 19. Edna |
| Edna | Edna | Edna | 20. Edna |
| Edna | Edna | Edna | 21. Edna |
| Edna | Edna | Edna | 22. Edna |
| Edna | Edna | Edna | 23. Edna |
| Edna | Edna | Edna | 24. Edna |
| Edna | Edna | Edna | 25. Edna |
| Edna | Edna | Edna | 26. Edna |
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| Edna | Edna | Edna | 64. Edna |
| Edna | Edna | Edna | 65. Edna |
| Edna | Edna | Edna | 66. Edna |
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| Edna | Edna | Edna | 68. Edna |
| Edna | Edna | Edna | 69. Edna |
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| Edna | Edna | Edna | 79. Edna |
| Edna | Edna | Edna | 80. Edna |
| Edna | Edna | Edna | 81. Edna |
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| Edna | Edna | Edna | 83. Edna |
| Edna | Edna | Edna | 84. Edna |
| Edna | Edna | Edna | 85. Edna |
| Edna | Edna | Edna | 86. Edna |
| Edna | Edna | Edna | 87. Edna |
| Edna | Edna | Edna | 88. Edna |
| Edna | Edna | Edna | 89. Edna |
| Edna | Edna | Edna | 90. Edna |
| Edna | Edna | Edna | 91. Edna |
| Edna | Edna | Edna | 92. Edna |
| Edna | Edna | Edna | 93. Edna |
| Edna | Edna | Edna | 94. Edna |
| Edna | Edna | Edna | 95. Edna |
| Edna | Edna | Edna | 96. Edna |
| Edna | Edna | Edna | 97. Edna |
| Edna | Edna | Edna | 98. Edna |
| Edna | Edna | Edna | 99. Edna |
| Edna | Edna | Edna | 100. Edna |

| English. | Sinhala (Pāli-samāsa Sanskrit). | Tamil-sinhala (Pāli-samāsa). | English (Pāli). |
|-----------|---------------------------------|------------------------------|---------------------|
| 80. Goat | Jā | Jā | Jā, (see, p. 1) |
| 81. Hair | Mā | Mā | Mā, mā, pita, pi |
| 82. Head | Thāpā | Thāpā | Thāpā, mā, māpā, mā |
| 83. Ear | Mā | Mā | Mā, pā, mā, pi |
| 84. Claw | Dā | Dā | Dā, ā, dā |
| 85. Horn | Dā | Dā | Dā, ā, dā |
| 86. Eye | Uyā | Uyā | Uyā |
| 87. Hair | Thāpā, māpā, mā | Thāpā | Thāpā, māpā, mā, mā |
| 88. Horn | Thāpā | Thāpā | Thāpā, mā |
| 89. Ear | Thāpā, mā | Thāpā | Thāpā, mā, mā |
| 90. Horn | Thāpā | Thāpā | Thāpā, mā, mā |
| 91. Head | Thāpā | Thāpā | Thāpā, mā, mā |
| 92. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 93. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 94. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 95. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 96. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 97. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 98. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 99. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 100. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 101. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 102. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 103. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 104. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 105. Hair | Thāpā | Thāpā | Thāpā, mā, mā |
| 106. Hair | Thāpā | Thāpā | Thāpā, mā, mā |

[illegible]

| English. | Russian (Russian in Italics) | Orthography (Russian) | Maple (Maple) |
|----------------------|------------------------------|-----------------------|---------------|
| 101. Of father | Пис. father's | Map father's | Map Map-ia |
| 102. To father | Пис. father's | Map father's | Map Map-ia |
| 103. From father | Пис. father's | Map father's | Map Map-ia |
| 110. A daughter | Дочь, daughter | Map | Map |
| 111. Of a daughter | Дочь, daughter's | Map | Map-ia |
| 112. To a daughter | Дочь, daughter's | Map | Map-ia |
| 113. From a daughter | Дочь, daughter's | Map | Map-ia |
| 114. Two daughters | Дочь, daughter | Map | Map-ia |
| 115. Daughters | Дочь, daughter | Map | Map-ia |
| 116. Old daughters | Дочь, daughter's | Map | Map-ia |
| 117. To daughters | Дочь, daughter's | Map | Map-ia |
| 118. From daughters | Дочь, daughter's | Map | Map-ia |
| 119. A good man | Хороший, good | Map | Map |
| 120. Of a good man | Хороший, good | Map | Map |
| 121. To a good man | Хороший, good | Map | Map |
| 122. From a good man | Хороший, good | Map | Map |
| 123. Two good men | Хороший, good | Map | Map |
| 124. Good men | Хороший, good | Map | Map |
| 125. Of good men | Хороший, good | Map | Map |
| 126. To good men | Хороший, good | Map | Map |
| 127. From good men | Хороший, good | Map | Map |
| 128. A good woman | Хорошая, good | Map | Map |
| 129. A bad boy | Плохой, bad | Map | Map |
| 130. Good women | Хорошие, good | Map | Map |
| 131. A bad girl | Плохая, bad | Map | Map |
| 132. Good | Хорошо, good | Map | Map |
| 133. Bad | Плохо, bad | Map | Map |

| Suggest (French) | Infinitive (Chamorro) | Third (Chamorro) | English |
|-------------------|-----------------------|------------------|-----------------------|
| Engenra-ide . . . | Engen-ide . . . | Engide . . . | 107. Of fathers. |
| Engenra-ide . . . | Engen-ide . . . | Engide . . . | 108. To fathers. |
| Engenra-ide . . . | Engen-ide . . . | Engide . . . | 109. From fathers. |
| Eng . . . | Eng . . . | Eng . . . | 110. A daughter. |
| Engide . . . | Engide . . . | Engide . . . | 111. Of a daughter. |
| Engide . . . | Engide . . . | Engide . . . | 112. To a daughter. |
| Engide . . . | Engide . . . | Engide . . . | 113. From a daughter. |
| Engide . . . | Engide . . . | Engide . . . | 114. Two daughters. |
| Engide . . . | Engide . . . | Engide . . . | 115. Daughters. |
| Engide . . . | Engide . . . | Engide . . . | 116. Of daughters. |
| Engide . . . | Engide . . . | Engide . . . | 117. To daughters. |
| Engide . . . | Engide . . . | Engide . . . | 118. From daughters. |
| Engide . . . | Engide . . . | Engide . . . | 119. A good man. |
| Engide . . . | Engide . . . | Engide . . . | 120. Of a good man. |
| Engide . . . | Engide . . . | Engide . . . | 121. To a good man. |
| Engide . . . | Engide . . . | Engide . . . | 122. From a good man. |
| Engide . . . | Engide . . . | Engide . . . | 123. Two good men. |
| Engide . . . | Engide . . . | Engide . . . | 124. Good men. |
| Engide . . . | Engide . . . | Engide . . . | 125. Of good men. |
| Engide . . . | Engide . . . | Engide . . . | 126. To good men. |
| Engide . . . | Engide . . . | Engide . . . | 127. From good men. |
| Engide . . . | Engide . . . | Engide . . . | 128. A good woman. |
| Engide . . . | Engide . . . | Engide . . . | 129. A bad boy. |
| Engide . . . | Engide . . . | Engide . . . | 130. Good women. |
| Engide . . . | Engide . . . | Engide . . . | 131. A bad girl. |
| Engide . . . | Engide . . . | Engide . . . | 132. Good. |
| Engide . . . | Engide . . . | Engide . . . | 133. Better. |

| English | Rohilla (Pothohar Dialects) | Urdu (Dialects) | Rajpuri (Rajp.) |
|--------------------|-----------------------------|-----------------|---------------------------------------|
| 174. Feet | āpān, āpān, āpānān. | Ṣāṭh al' alī | Ṣāṭh al' alī, al' al' alī |
| 175. High | Fāḥ | Fāḥ | Fāḥ, fāḥ |
| 176. Higher | Fāḥān | Ḥāṭh fāḥ | fāḥ fāḥ |
| 177. Highest | āpān, alīḥ | Ṣāṭh al' fāḥ | Ṣāṭh al' fāḥ |
| 178. A horn | āḥān glāḥ | Glāḥ | Glāḥ |
| 179. A nose | āḥān glāḥ | Glāḥ | Glāḥ |
| 180. Horn | Glāḥ alī | Glāḥ alī | Glāḥ alī, glāḥ alī |
| 181. Horn | Glāḥ alī | Glāḥ alī | Glāḥ alī, glāḥ alī |
| 182. A nail | Ḥā alī, ḥāṭh alī | Ḥāḥ | Ḥāḥ |
| 183. A cow | Ḥā gā, ḥāṭh gā | Ḥā | Ḥā, gāḥ, gāḥ |
| 184. Nail | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī, ḥāṭh alī |
| 185. Cow | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī, gāḥ |
| 186. A dog | Ḥā ḥāḥ | Ḥāḥ | Ḥāḥ, ḥāḥ |
| 187. A bird | Ḥā ḥāḥ | Fāḥ | Ḥāḥ, ḥāḥ |
| 188. Dog | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī, ḥāṭh alī |
| 189. Bird | Ḥāḥ alī | Fāḥ alī | Ḥāḥ alī, ḥāṭh alī |
| 190. A goat | Ḥā ḥāḥ | Ḥāḥ | Ḥāḥ |
| 191. A female goat | Ḥā ḥāḥ | Ḥāḥ | Ḥāḥ |
| 192. Goat | Ḥāḥ alī, ḥāṭh alī | Ḥāḥ alī | Ḥāḥ alī, ḥāṭh alī, ḥāṭh alī, ḥāṭh alī |
| 193. A male goat | Ḥā ḥāḥ | Ḥāḥ | Ḥāḥ, ḥāṭh, ḥāḥ |
| 194. A female lion | Ḥā ḥāḥ | Ḥāḥ | Ḥāḥ, ḥāḥ |
| 195. Lion | Ḥāḥ alī | Ḥāḥ | Ḥāḥ alī |
| 196. Lion | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī |
| 197. A lion | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī |
| 198. A lion | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī |
| 199. A lion | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī |
| 200. A lion | Ḥāḥ alī | Ḥāḥ alī | Ḥāḥ alī |

| English | Arabic (Modern Standard) | Arabic (Dialect) | Arabic (Dialect) |
|----------------------------|--------------------------|----------------------|----------------------------|
| 151. They are | U hiya shak | U mih shaksh, shaksh | U mih hiya, i mih hiya |
| 152. I am | U an shaksh, am mih | Shak shak | Am mih |
| 153. You are | Ti shak | Ti shak | Ti mih or mih |
| 154. He is | U shak, i mih | U shak | U mih |
| 155. We are | Hum'at mih' mih | Hum'at mih shaksh | Hum'at mih |
| 156. You are | Ant mih | Ant mih shak | Ti mih, mih' mih, yfha mih |
| 157. They are | U hiya shak | U mih shak | U mih hiya, hi' mih |
| 158. He | Shak | Sh | Sh, ha, hira |
| 159. You | Shak | Shak | Shak |
| 160. Being | Shak | Shak | Hum, ha |
| 171. Having been | Hum'at mih | Hum'at | Sh, ha-ha |
| 176. I may be | Hum mih | Hum mih | Hum mih |
| 177. I shall be | Hum mih | Hum mih | Hum mih |
| 178. I would be | Hum'at mih shak | Hum'at mih shak | Hum'at mih shak |
| 179. But | Shak | Mih | Fah, sh |
| 180. To be | Shak | Mih | Fah |
| 181. Being | Mih | Mih | Fah |
| 182. Having been | Mih'at mih | Mih'at mih | Fah, mih'at |
| 183. I had | Hum mih'at | Hum mih'at | Hum mih'at |
| 184. They had | Ti mih'at | Ti mih'at | Ti mih'at or mih'at |
| 185. He had | U mih'at | U mih'at | Ti mih'at |
| 186. We had | Hum'at mih'at mih'at | Hum'at mih mih'at | Hum'at mih'at |
| 187. You had | Ant mih'at | Ti mih mih'at | Ti mih'at mih'at mih'at |
| 188. They had | U hiya mih'at mih'at | U mih mih'at mih'at | Ti mih'at mih'at mih'at |
| 189. I had (Past Tense) | Hum mih'at | Hum mih'at | Hum mih'at |
| 190. They had (Past Tense) | Ti mih'at | Ti mih'at | Ti mih'at |
| 191. He had (Past Tense) | U mih'at | U mih'at | U mih'at |

| Singular (Masculine) | Latin (Nominative) | Latin (Accusative) | English |
|--------------------------|--------------------|--------------------|-------------------------------|
| Ō mōi tōmā, mōi, or tōi. | Ō mōi | Tō mōi | 161. They are. |
| Mōi mōi | Mōi mōi | Mōi mōi | 162. I was. |
| Tōi mōi | Tō mōi | Tō mōi | 163. They were. |
| Ō mōi | Ō mōi | Tōi mōi | 164. He was. |
| Mōi mōi | Mōi mōi | Mōi mōi | 165. He were. |
| Tōi mōi | Tōi mōi | Tō mōi | 166. You were. |
| Ō mōi mōi | Ō mōi mōi | Ō mōi | 167. They were. |
| Mōi, tōi | Mōi | tōi | 168. He. |
| Mōi | Mōi | Mōi, tōi | 169. To be. |
| Mōi | Mōi | Mōi | 170. Being. |
| Mōi mōi or Mōi | Mōi | Mōi | 171. Having been. |
| Mōi mōi mōi | Mōi mōi | Mōi mōi | 172. I may be. |
| Mōi mōi | Mōi mōi | Mōi mōi | 173. I shall be. |
| Mōi mōi | Mōi mōi | Mōi mōi | 174. I should be. |
| Mōi | Mōi | Mōi | 175. Be. |
| Mōi | Mōi | Mōi | 176. Be best. |
| Mōi | Mōi | Mōi | 177. Having. |
| Mōi | Mōi | Mōi | 178. Having been. |
| Mōi mōi | Mōi mōi | Mōi mōi | 179. I am. |
| Tōi mōi | Tōi mōi | Tōi mōi | 180. They have. |
| Ō mōi | Ō mōi | Ō mōi | 181. He have. |
| Mōi mōi | Mōi mōi | Mōi mōi | 182. We have. |
| Tōi mōi | Tōi mōi | Tōi mōi | 183. You have. |
| Ō mōi mōi | Ō mōi mōi | Ō mōi mōi | 184. They have. |
| Mōi mōi, Mōi mōi | Mōi mōi | --- | 185. I have (Past Future). |
| Tōi mōi | Tōi mōi | --- | 186. They have (Past Future). |
| Ō mōi | Ō mōi | --- | 187. He have (Past Future). |

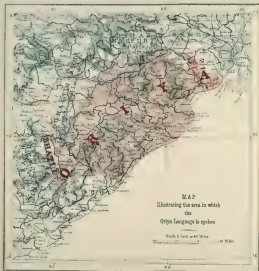
| English | Malak (Dutchings, Indonesian) | Malak (Dutchings, Indonesian) | English (English) |
|-----------------------------|-------------------------------|-------------------------------|------------------------------------|
| 183. We have (Past Tense) | Haar'a mela' mela' | Haar'a mela mela' | Haar'a pita . . . |
| 185. You have (Past Tense) | Apta mela' . . . | Ta'a mela mela' | Ta' mela . . . |
| 186. They have (Past Tense) | O la'la' mela'mela' . . . | O mela mela'mela' . . . | O mela pita . . . |
| 187. I am looking . . . | Ha'a mela mela' . . . | Haad mela'mela' . . . | Ha'a pita . . . |
| 188. I was looking . . . | Ha'a mela mela' . . . | Haad mela'mela' . . . | Ha'a p-pa mela, or pita mela . . . |
| 189. I had looked . . . | Ha'a mela mela' . . . | Haad mela mela' . . . | Ha'a pita . . . |
| 191. I may look . . . | Ha'a mela . . . | Haad mela . . . | Ha'a pita . . . |
| 192. I shall look . . . | Ha'a mela . . . | Haad mela . . . | Ha'a pita, or ha'a pita . . . |
| 193. They will look . . . | Ta' mela . . . | Ta' mela . . . | Ta' pita . . . |
| 195. He will look . . . | O mela . . . | O mela . . . | O pita . . . |
| 196. We shall look | Haar'a mela' mela' . . . | Haar'a mela mela' | Haar'a pita, ha'a mela pita . . . |
| 197. You will look . . . | Apta mela . . . | Ta'a mela mela' . . . | Ta' pita . . . |
| 198. They will look . . . | O la'la' mela'mela' . . . | O mela mela' . . . | O mela pita . . . |
| 199. I should look . . . | Haar'a mela' mela' . . . | Haar'a mela' mela' . . . | Haar'a pita mela' . . . |
| 200. I am looking . . . | Ha'a mela pita . . . | Haad mela pita . . . | Ha'a pita . . . |
| 201. I was looking . . . | Ha'a mela pita . . . | Haad mela pita . . . | Ha'a pita, or pita . . . |
| 202. I shall to look . . . | Ha'a mela pita . . . | Haad mela pita . . . | Ha'a pita . . . |
| 203. I go . . . | Ta' pita . . . | Haad pita . . . | Ha'a pita . . . |
| 204. They go . . . | Ta' pita . . . | Ta' pita . . . | Ta' pita, pita . . . |
| 205. We go . . . | O pita mela . . . | O pita . . . | O pita, pita, pita . . . |
| 206. We go . . . | Haar'a mela' pita . . . | Haar'a mela pita . . . | Haar'a pita . . . |
| 207. We go . . . | Apta pita . . . | Ta'a mela pita . . . | Ta' pita, apta pita . . . |
| 208. They go . . . | O la'la' pita mela' . . . | O mela pita . . . | O mela pita . . . |
| 209. I want . . . | Ha'a pita . . . | Haad pita . . . | Ha'a pita . . . |
| 210. They want . . . | Ta' pita . . . | Ta' pita . . . | Ta' pita, or pita . . . |
| 211. He want . . . | O pita . . . | O pita . . . | O pita . . . |
| 212. We want . . . | Haar'a mela' pita . . . | Haar'a mela pita . . . | Haar'a pita . . . |

| Subject (With Order of Root) | | | Verb (Root) | | | Finite Subject (Example) | | |
|------------------------------|----------|--------|--------------------|---|---|--------------------------|---|---|
| Has'ti | mar'i | has'ti | Has mar'i | . | . | Has mab'i mar'i | . | . |
| Ti mar'i | ti mar'i | | Ti mar'i | . | | Ti mab'mar'i | . | . |
| T-ig mar'is | | | Tak'ti mar'i | . | . | T-ig mar'is | . | . |
| Has mar'ib | . | | Mai mab-mab | . | . | Has mab'ib | . | . |
| Has mab mab'i | . | | Mai mab-mab'i | . | . | Has mab'mab'i | . | . |
| Has mar'i bi | . | | Mai mar'i mab'i | . | . | Has mar'i mab'i | . | . |
| Has mab | . | . | Mab'i mab'ib mab'i | . | . | Has mab'i | . | . |
| Has mab | . | . | Mai mar'i | . | . | Has mar'is | . | . |
| Ti mar'is | . | . | Tai mar'is | . | . | Ti mar'is | . | . |
| T mab | . | . | T mab | . | . | T mab | . | . |
| Has'ti mab | . | . | Has mab | . | . | Has mab mab | . | . |
| Ti mar'is | . | . | Ti mar'is | . | . | Ti mab mar'is | . | . |
| T-ig mab'i | . | . | Tak'ti mab'ib | . | . | T-ig mab | . | . |
| Has'ti mab'ib mab | . | | Mai bi mar'ib | . | | Has'ti mab'ib mab | . | . |
| Has mab p-i | . | | Mai mab pab'ib | . | | Has mab p-i | . | . |
| Has mab pab | . | | Mai mab pab | . | . | Has mab pab | . | . |
| Has mab pib | . | | Mai mab pib | . | . | Has mab pib | . | . |
| Has p-i | . | . | Mai p-i | . | . | Has p-i | . | . |
| Ti p-i | . | | Ti p-i | . | . | Ti p-i | . | . |
| T p-i | . | . | T p-i | . | . | T p-i | . | . |
| Has'ti p-i | . | | Has p-i | . | . | Has mab p-i | . | . |
| Ti p-i | . | . | Ti p-i | . | . | Ti mab p-i | . | . |
| T-ig p-i | . | | Tak'ti p-i | . | . | T-ig p-i | . | . |
| Has pab | . | . | Mai pab | . | . | Has pab | . | . |
| Ti pab | . | | Tai pab | . | . | Ti pab | . | . |
| T pab | . | . | T pab | . | . | T pab | . | . |
| Has'ti pab | . | . | Has pab | . | . | Has mab pab | . | . |

| Sagami (Sagami). | Tokai (Tokai). | Toki (Tokai). | English. |
|---|---|--|---|
| Tōtō-ru nōtō-man gōshi | Tō gōshi | — | 20. You went. |
| Gō-man gōshi | Gō tōp gōshi | — | 21. They went. |
| Jōdō-ru jō | Jō | Jō | 22. Go. |
| Jō | Jō | Jō | 23. Going. |
| Gō | Gō | Gō | 24. Come. |
| Shi-ku-son kōshi | Toku-ku-son kōshi ? | Shi-ku-son ? | 25. What is your name ? |
| I gōshi-toku shi-ku-son kōshi ? | I gōshi-toku kōshi shi-ku-son kōshi ? | I gōshi-toku shi-ku-son ? | 26. How old is this house ? |
| Gōshi-toku kōshi shi-ku-son kōshi ? | Gōshi-toku kōshi shi-ku-son kōshi ? | Gōshi-toku kōshi shi-ku-son kōshi ? | 27. How far is it from here to Kōshō ? |
| Tō gōshi-toku gōshi-toku kōshi shi-ku-son kōshi ? | Tō gōshi-toku gōshi-toku kōshi shi-ku-son kōshi ? | Tō gōshi-toku kōshi shi-ku-son kōshi ? | 28. How many men are there in your father's house ? |
| I nōtō-ru nōtō-ru kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 29. I have reached a very way to-day. |
| Shi-ku-son kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | 30. The son of my uncle is married to his niece. |
| Gōshi-toku kōshi shi-ku-son kōshi | Gōshi-toku kōshi shi-ku-son kōshi | Gōshi-toku kōshi shi-ku-son kōshi | 31. Is the house in the middle of the village here. |
| Gōshi-toku kōshi shi-ku-son kōshi | Gōshi-toku kōshi shi-ku-son kōshi | Gōshi-toku kōshi shi-ku-son kōshi | 32. Put the saddle upon his horse. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 33. I have invited his son with many slaves. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 34. He is grazing cattle on the top of the hill. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 35. He is working on a horse and a bull. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 36. The teacher is taller than his son. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 37. The price of that horse, oxen and a bull. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 38. My father lives in this small house. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 39. Show this oxen to him. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 40. Take these oxen from him. |
| I nōtō-ru nōtō-ru kōshi shi-ku-son kōshi | Shi-ku-son kōshi shi-ku-son kōshi | I nōtō-ru kōshi shi-ku-son kōshi | 41. That horse will not feed with these oxen. |

| English. | Arabic (phonetic transcription). | Arabic-Script (Transliterated). | English (Script). |
|---------------------------------------|-------------------------------------|-------------------------------------|---------------------------------|
| 127. Show me the well. | Kayal jal kharā . . . | Kayal jal kharā . . . | Kallat jal kharā . . . |
| 128. Walk before me . . . | Harra' lya shāl . . . | Harra' lya shāl . . . | Harra' lya shāl . . . |
| 129. Where lay women for their milk? | Ar-rat yāhā' lāhar kharā shā' māl ? | Ar-rat yāhā' lāhar yāhā' māl-shā' ? | Ar-rat yāhā' lāhar yāhā' shā' ? |
| 130. From where did you buy that? | O ayra kharā' al kharā ? | Kharā' al kharā' al kharā ? | O kharā' al kharā' al kharā ? |
| 131. Where a shepherd of the village. | Ar-ratā' kharā' al . . . | Ar-ratā' kharā' al . . . | Ar-ratā' kharā' al . . . |

| Tagalog (Hindi) | Hakata (Chamorro) | Yami (Chamorro) | English |
|---------------------------------------|------------------------------|---|---|
| Uy-ay! pita pita sa pita
mali, | Isenay-pita isenay . | Isen-ay! pita isenay . | 117. Does water from the
well. |
| Isenay! pita pita . | Isenay-isenay! pita . | Isenay-isenay . | 118. Water from the
well. |
| Uy-ay! Isenay sa pita
pita mali? | Isenay-isenay! pita
mali? | Isenay-isenay! sa pita
mali? Isenay? | 119. Where has water
from the well? |
| Uy! Isenay sa pita mali? | Uy! Isenay-isenay! | Isenay sa Isenay-isenay!
mali? | 120. From where did you
buy that? |
| Isenay-isenay! Isenay-isenay
mali. | Uy! Isenay sa pita mali. | Isenay-isenay! Isenay-isenay! | 121. From a shopkeeper of
the village. |



ORISSA.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 32,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Orjā, or Utkālī, that is to say the language of Orjā or Utkāl, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct 'Oriyā.'

The earliest example of the language which is at present known consists of some Oriyā words in an inscription of King Narasimha Deva II, dated 1236 A.D. An inscription of Narasimha Deva IV, dated 1285 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north,

which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' used in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Balpur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vindhya Pradesh. It is then spoken in three Governments of British India, viz., in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary,

to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Coastal sub-division of Midnapore. It then turns north-west along the river Kalighat, so far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Duxton, Orphenabazar, Thompson, and Balpur.² It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Malbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja so far as the State of Saral Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It then turns south, along the boundary between that State and the State of Udaipur, across the States of Balasore and Sargajh and the districts of Sambalpur and Balpur.

² See the map illustrating the eastern coast of Bengal, Orissa, and Bihar, Vol. V, Pl. I, facing p. 265.

and along the boundary between the Japanese Agency of Vinsagpatan and the State of Bostar to near Tindiki, where it terminates, across Vinsagpatan and Ganjam, and joins the sea coast near Barua, a small port in the latter district.

Oryia is bounded on the north by Bengali and, where the political boundary runs along the south of the Banskil Plateau, by the form of Bihari spoken in that district. On the west it is bounded by Chhattisgarhi, and on the south by Telugu.

Oryia is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oryia, and whose only form of speech is some Dravidian or Mundâ language. Of these, the speakers of Khandahra probably the most numerous.

Oryia, with Bengali, Bihari, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number,

Place of Oryia in reference to other Indo-Aryan languages.

and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mañ*, which is said to mean literally 'man.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those altered pronouns and broken words which make Bengali so difficult to the foreigner. Each letter in such word is clearly sounded, and it has been well described as 'comprehensive and profound, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oryia verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitives and gerunds which we meet in Bengali, and for want of which that language is sometimes driven to strange devices in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oryia, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every infinitive must be some oblique case of a Verbal Noun, it follows that Oryia grammar does not know the so-called 'infinitive mood' at all. The student beginner does not know it, and instinctively makes up his 'infinitive' or his 'Gerund' as he requires it. In this respect Oryia is in an older stage of grammatical development than even Classical Swedish, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This notable character, both of form and vocabulary, runs through the whole language, and is doubtless accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and having an evil reputation for air and water. On the south, the

language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orisa has been a conquered nation. For eight centuries it was subject to the Kings of Tilhaga, and, in modern times, it was for fifty years under the sway of the Bahadris of Nagpur,¹ both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marathi words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oryia, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.²

Oryia is remarkably free from dialectic variations. The well-known saying, which is true all over the north of India, that the language changes every ten *lis*, does not hold in Orisa. In Orisa proper, i.e., in what is known as the *Mughalbhoomi*, which consists of the population districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover differences from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the place where Oryia is spoken in its greatest purity, viz., Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oryia undefiled. Cuttack, especially the town, is to a certain extent affected by Bengallism, owing to the residence there of a number of Bengalis who have settled in the district for some generations,³ and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *wa* is added by the uneducated to the genuine Oryia nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *s* respectively is adopted universally. On the other hand, the Oryia of North Balasore shows signs of being Bengallised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oryia. A man will begin a sentence in Oryia, drop into Bengali in its middle, and go back to Oryia at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among these Oryia-speaking neighbours. All this time, however, the language is Oryia in essence. It has put on strange clothes, like Peter in the 'Tale of a Tail,' but the heart has been under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oryia is often unintelligible to a man from Puri, and vice versa. According to Raha Manojan Chakravarti, the mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

¹ See Dr. Hunter's *Comparative Grammar*, i, 112.

² In the north of Orisa, there is a tendency to use Bengali words and idioms, which we do not notice in the Oryia. The influence of the Mohammedan language of Upper India has been very visible Oryia.

³ These Bengali settlers in Orissa and Balasore have developed a curious jargon of their own, their mother language being intermixed with Oryia and Marathi expressions. Owing to their frequent use of the word *baad*, a corruption of the Oryia *baat*, their speech is vulgarly known as *baad* Bengali. In former times some of Orisa's rulers for reasons of convenience were held in Calcutta, and the *darbarana* was frequently Calcutta Bengali, who became the ancestor of the present-day speakers of this mixed language, which has in its own created on the local Oryia.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Mideapure Opiya. In true Opiya, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Opiya *paśaka* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Mideapure, all the following syllables being consequently shortened, and the word is pronounced as if it were *paśiśa*. In Mideapure, too, the written characters are changed. Sometimes the Opiya character is loosely abandoned, and the language is written in the Bengali character. At other times, when the Opiya character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Opiya writing.

In the west, in Sambelgar, and the Chittlingpur Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Mideapure. The pronunciation is said to be 'sharper,' by which it is probably meant that the sound *au* of *a*, which, in pure Opiya, is something like that of the *e* in *lot*, is gradually approaching the latter sound of the *e* in *deserve*, which is the sound that the word has in the adjoining Chittlingpur. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Opiya language is spoken it is mixed with the Hindi spoken in the same State, much as it is mixed with Bengali in Mideapure.

Finally, we come upon a genuine dialect of Opiya in the north-east of the Native State of Jashpur. The main language of that State is Hindi, which is a dialect of Maikht. Immediately to its east, the language is Opiya, but in the north-east of the State the Hindi dialect, which is a true dialect of Opiya, forms the connecting link between that language and the Maikht Hindi. It is reported to be spoken by 72,885 people. It is written, not in the Opiya character, but in the Devanagari used for Maikht.

The following account of Opiya literature is taken from Volume I of Mr. Deane's *Opiya Grammar*. Comparative Grammar, pages 83 and 84:—

'Opiya literature begins with Upendra-Bhanja, who was a brother of the Raja of Gumsa, a petty hill-state to the north of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are *skyaṅga* *śikharā*, the *śākhā* and *śrīkṛṣṇa*; the rest are epistles from the ascetic Paṇḍita legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puerilities. Śrīnātha Dāsa, a poet of the same age, is the author of the *Baṅgāṅga*, the most celebrated poem in the language: the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscure, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as *Bhagavadgītā*, *Rāmāyaṇa*, *Purāṇa Purāṇa*, and *Lakṣmī Purāṇa*.

'In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Ojibwa are beginning to wake up, but none of them have yet received sufficient education to make them really good authors. Nor is there much demand for vernacular literature—the Ojibwa seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.

Having completed a rapid survey of the various forms taken by the Ojibwa language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

| Province. | Name of District or State. | Number of speakers. | Remarks. |
|----------------------------|---------------------------------|---------------------|-----------------|
| Lower Provinces of Canada. | Manitoba (mixed dialect) | 270,273 | |
| | Ontario | 1,880,823 | |
| | Belgium | 261,261 | |
| | Que | 983,138 | |
| | Angel and Klondike | 140,538 | |
| | Oregon, Territory States, &c.,— | | |
| | Adigash | 26,423 | |
| | Alaska &c | 38,266 | |
| | Barabara | 10,447 | |
| | Ida | 32,407 | |
| | Esopash | 38,273 | |
| | Idaho &c | 220,270 | |
| | Hindal | 77,553 | |
| | Kamghar | 231,410 | |
| | Klamath | 63,234 | |
| | Klamath &c | 2-40,007 | |
| | Klamath | 33,440 | |
| | Klamath | 211,233 | |
| | Klamath | 40,000 | |
| | Pal Lahon | 17,078 | |
| | Klamath | 30,446 | |
| | Yukon | 33,078 | |
| | Tigah | 30,779 | |
| | | 1,263,793 | Revised System. |
| | English &c | 114,408 | |
| | Carried over | 1,378,201 | |

| Province. | Name of District or State. | Number of
speakers. | Remarks. |
|---|--|------------------------|----------|
| | Boudh District | 5,001,000 | |
| | Chota Nagpur Tributary States, viz.,— | | |
| | Jashpur (included District) | 10,000 | |
| | Rourkela | 21,000 | |
| | Khondamun | 1,000 | |
| | Gangua | 100,000 | |
| | Boudh | 20,000 | |
| | | 100,000 | |
| Total for the Lower Portion of Orissa | | 5,062,000 | |
| Central Provinces | Balaspur | 60,000 | |
| | Ranchingpur | 200,000 | |
| | Chhindwara Tributary States, viz.,— | | |
| | Balaspur | 20,000 | |
| | Ranchingpur | 20,000 | |
| | Ratan | 20,000 | |
| | Ranchingpur | 10,000 | |
| | Bastar (District District) | 20,000 | |
| | Bastar | 200,000 | |
| | Patan | 200,000 | |
| | Khandwa | 200,000 | |
| | | 800,000 | |
| Total for the Central Provinces | | 1,000,000 | |
| Madras | Goa | 200,000 | |
| | Goa Agency | 20,000 | |
| | Vijayanagara | 20,000 | |
| | Vijayanagara Agency | 200,000 | |
| Total for Madras | | 1,000,000 | |
| GRAND TOTAL for Oriya speakers in the Oriya-speaking area. | | 6,000,000 | |

We have counted up the number of people who speak Oriya at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognizance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1901.

Table showing the number of Speakers of Oriya in places in India other than the areas in which that language is a local vernacular.

| Provinces. | | Number of
speakers. | Remarks. |
|---|--------|------------------------|---|
| | | | |
| Assam— | | | |
| Sylhet | 1,259 | 11,007 | Most of them are employed in tea-
gardens. |
| Cachar | 3,694 | | |
| Shangha | 1,295 | | |
| Lakhimpur | 1,715 | | |
| Howrah | 1,458 | | |
| Seven Provinces of Bengal and Tripura— | | | |
| Hooghly | 1,571 | 45,729 | The speakers of Oriya in the Six Pro-
vinces are mostly immigrants from
Bija. The figures for the States of
Bengal and Tripura are those
reported for the Survey, and are
not Census ones. |
| Wardha | 2,979 | | |
| Itanagar | 55,117 | | |
| Calcutta | 33,859 | | |
| Barisal | 2,414 | | |
| Madras | 1,444 | | |
| Bengal | 187 | | |
| Tripura | 502 | | |
| Howrah | 7,121 | | |
| Bihar | — | | |
| Bombay | — | | |
| Bihar | 1,477 | | |
| Central Provinces— | | | |
| Bhopal | 655 | 4,596 | |
| Other British Districts | 1,754 | | |
| Nagpur | 2,134 | | |
| Other British States | 103 | | |
| Madras— | | | |
| Colony | 1,713 | 3,455 | |
| Colonial Agency | 549 | | |
| Howrah | 1,193 | | |
| Carried over | | 50,025 | |

| Parties. | Number of
specimens. | Remarks. |
|---|-------------------------|---------------------------|
| Brought forward | 57,575 | |
| Native Officers, Peshawar, Delhi and Madras Presid. | 275 | |
| Private and Particulars | 4 | |
| Native's Donations | 120 | |
| Bombay | — | |
| Mysore | — | |
| Bengalore | 7 | No information available. |
| General India | 7 | Idem. |
| Armenian-Messians | 1 | |
| China | — | |
| Kashmir | 7 | No information available. |
| Total. | 58,122 | |

We thus arrive at the following result:—

| | |
|---|------------------|
| Total number of people speaking Oriya at home | 8,343,413 |
| " " " " " " elsewhere in India | 38,112 |
| Grand Total of people who speak Oriya in India | 8,381,525 |

AUTHORITIES.

I am not aware of any very old reference to the Oriya Language. The *Sprach-lehrer*¹ and the *Alphabetum brahmanicum*² are both silent concerning it. Yale and Burnell, in *Holans-Johans*, give two references to the country of 'Oriss' in works dating 1515 and 1568 respectively, but no similar reference to the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Pradic Languages*, in Vol. vii, 1793, of the *Asiatic Researches*, p. 224.³ Here there is a brief description of Oriya and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Benien's grammar published in 1931.

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Oriya is remembered with the drawback of an extremely awkward and cumbersome written character. This character is, in its basis, the same as Devanagari, but is written by the local scribes with a stylus on a palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is extremely fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the upright top line, or rubric, which is a distinguishing characteristic of the Devanagari character. For this, the Oriya scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriya printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter in this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriya book seems to be all curves, and it takes a second look to notice that there is something inside each.

¹ See *Journal of Comparative Grammar*, Vol. I, pp. 40 and 41, and *Notes on the Languages and Literature of Orissa* by R. H. Chamberlain, in the *Journal of the Asiatic Society of Bengal*, Vol. lxxv, Pt. I, 1877, p. 216.

always pronounced. Thus in OṛĪĪ *chā*, a house is pronounced *ghāra*, or rather *ghārā*, but in Bengali *gā* is pronounced *ghā* (*ghār*).

As a rule the pronunciation of the consonants is much clearer in OṛĪĪ than in Bengali. There is not that elision of a *y* as *a* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters *q* *shā* and *q* *shā*, as if they were *shā* and *shā* respectively. This is not so marked in OṛĪĪ proper, as in the country south of Puri. In Southern OṛĪĪ, they are regularly pronounced *shā* and *shā* except when the vowel *a*, *i*, *u*, or *i* follows, when they have their proper sound. Thus *qā*, *qā* *on*, is pronounced *shā*, but *qā* a later *shā*. So *qā* *shā*, an umbrella, but *qā* *shā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce *q* *ja* and *q* *ja* as if they were *shā* and *shā*, but not before *a*, *i*, *u*, or *i*. Thus in the south *qā* *shā*, a son, *qā* *shā*, perspiration, but *qā* *shā*, to conquer, and *qā* *shā*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindi. *q* and *shā* are pronounced both as *ja* and *shā* respectively and as *ja* and *shā* respectively. In the latter case, a dot is put under them. As we go south the *r* sound disappears. Thus 'it will fall' is *parā* in OṛĪĪ, but *parā* (something like *parā*) in Puri.

In Bengali, the cerebral *r* as has altogether lost its true sound, and is pronounced exactly as the dental *r* is. In OṛĪĪ *r* *ja* has preserved its true sound, as a strongly barred *r*, almost like *ar* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the OṛĪĪ word *qā* *shā* is what would be represented in Bengali by *qā* *shā*.

a, as in other Eastern Indo-Aryan languages, has two sounds that of *ja* and that of *ja*. The second is dative, just as the English have corrupted 'Yahweh' to 'Jehovah.' When it is pronounced as *ja*, I shall hereafter transliterate it as *ja*, so as to distinguish it from *a* *ja*. When *a* is pronounced as *ja*, the OṛĪĪ affix to it the sign *ā*, so that there are practically two letters, viz. *a* *ja* and *a* *ja*.

The letter *a* *i*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'milk' (*i* as in *mat*).

The letter *q* is pronounced as *shā* except when in combination with other letters, when it is a clear *a*, as in *qā*, *qā*, a voice.

Of the three sibilants, *a* *i*, and *q* *shā* are both properly pronounced as *shā* in 'shā,' and *q* as the *s* in 'sā'; but in practice, they are all three pronounced alike, as the *s* in 'sā,'—thus exactly reversing the Bengali practice.

The letter *q* which is properly *shā*, is pronounced, and transliterated, *shā*.

The compound *q* *ja* is pronounced *qā*, and is so transliterated.

So also the compound *q* *shā* is pronounced *shā*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the OṛĪĪ specimens which follow.

The form of Oryik spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oryik is spoken west to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in fasciatic as well as in type, as a good example of clear Oryik current hand-writing. The second is given in Oryik type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, now, so far as I am aware, in any Oryik Grammar is the word *Jaṇya*, having gone. We may also note *saṁā*, he did not come, in the second specimen. A good example of the Relative Participle is *ṣaṁṣarī śata-thāṁ taṁsa*, literally, the swine-being-eaten hanta, i.e., the hanta which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *Arāṇa-kāṇḍ*, or *Marāṇḍa-dāṇ*, which, according to Bala Meenakṣa Chakravartī, is probably more than three hundred years old, and is still taught to children in the schools.

(No. 1.)

INDO-ARYAN FAMILY.

EASTERN GROUP.

OĪTĀ.

STANDARD DIALECT.

(COPTAGE DISTRICT.)

SPECIMEN I.

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ଏକ ଦିନରୁ ନିଜର ଦୁଇ ପୁଅର । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ନିଜର ଦୁଇ ପୁଅ ବାବୁ ବାବୁ । ତାଙ୍କ ମିତରର ମନ ନିଜରର । ତାଙ୍କ ଦୁଇ ପୁଅର । ତାଙ୍କର ଦୁଇ ପୁଅ ।

ORILL.

STANDARD Dialect.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

| | | | | | | | |
|------------------------------|-------------------------|----------------------|---------------------|-------------------|-------------------------|---------------------|----------------------|
| Japa-ka-ra | dai | pon | chila. | Takha | maḥya-rē | ḡ | bayen-rē |
| <i>Man-one-of</i> | <i>has</i> | <i>son</i> | <i>were.</i> | <i>Then</i> | <i>could-be</i> | <i>that</i> | <i>eye-is</i> |
| shas | et | ḡpāḡ | bāpa-ka | habhā, | 'bāp, | mē | bāpa-rē |
| <i>young-one</i> | <i>he</i> | <i>has-son</i> | <i>father-to</i> | <i>was,</i> | <i>'father,</i> | <i>my</i> | <i>share-in</i> |
| mayapāḡ | paḡḡ, | tāhā | matā | chā. | Bāpa | ḡpāḡ | bāpā-ka |
| <i>property</i> | <i>will-fall,</i> | <i>that</i> | <i>to-me</i> | <i>give.</i> | <i>The-father</i> | <i>has-son</i> | <i>property</i> |
| et-mānaka-bhāḡ | bāpā | dāh. | dāh. | Bāh | lās | et | ḡ-ḡpā |
| <i>then-mayap</i> | <i>dividing</i> | <i>part.</i> | <i>Many</i> | <i>days</i> | <i>not</i> | <i>having-gone</i> | <i>the-younger</i> |
| ḡm | et-ḡ-ḡ | maḥya-ra | ḡhāḡ | ḡpāḡ | dāh-dāh-ka | chāḡ-ḡḡ | |
| <i>am</i> | <i>himself-of</i> | <i>all-things</i> | <i>taking</i> | <i>a-certain</i> | <i>distance-kind-to</i> | <i>going-going,</i> | |
| bāhā-bāpāḡ-rē | et | maḡ | etā | dāh. | Takha | maḡ-ḡpā | bāpā-ḡpā |
| <i>had-mind-is</i> | <i>that</i> | <i>all</i> | <i>meeting</i> | <i>part.</i> | <i>He</i> | <i>properly</i> | <i>et</i> |
| ḡḡḡ-ḡḡḡ-ḡ, | et | dāh-rē | bāpā | etā | paḡḡ; | tāhā | |
| <i>quest-on-having-gone,</i> | <i>that</i> | <i>kind-is</i> | <i>a-part</i> | <i>famine</i> | <i>fell;</i> | <i>therefrom</i> | |
| etā-ḡ | bāpā | kaḡḡ | bāh. | Takha | et | ḡḡ | et-ḡḡ-ḡ |
| <i>he</i> | <i>great</i> | <i>want</i> | <i>because,</i> | <i>Therefore</i> | <i>he</i> | <i>going</i> | <i>that-place-of</i> |
| ḡḡḡ | ḡḡḡḡ-bāh-ḡ | bāh | etā. | Bāpā-bāh | et | ḡ | |
| <i>one-person</i> | <i>been-resident-of</i> | <i>skiller</i> | <i>such.</i> | <i>The-man</i> | <i>resident</i> | <i>him</i> | |
| ḡḡḡḡḡḡ-ḡḡ | chāḡḡḡ | ḡḡ | bāh-ḡ | paḡḡḡ. | et | bāh-ḡ | |
| <i>alone-kind</i> | <i>praising</i> | <i>for</i> | <i>the-field-to</i> | <i>and.</i> | <i>He</i> | <i>longer-in</i> | |
| ḡḡḡḡḡḡ | bāh-bāh | bāh | kaḡ | paḡ | paḡḡḡḡḡ | etāḡḡḡ | |
| <i>(by-the)water</i> | <i>being-water</i> | <i>made</i> | <i>eating</i> | <i>delly</i> | <i>to-fill</i> | <i>and</i> | |
| kaḡḡḡḡ, | maḡ | etā | etā | bāh | etā. | bāh-ḡ | etā-ḡ |
| <i>made,</i> | <i>he</i> | <i>that</i> | <i>kind-to</i> | <i>cup-one</i> | <i>part</i> | <i>not.</i> | <i>IF</i> |
| etā. | bāh, | et | ḡḡḡḡḡḡ, | 'maḡ | bāpā | etā | etā. |
| <i>water</i> | <i>happened,</i> | <i>he</i> | <i>thought,</i> | <i>'my</i> | <i>father's</i> | <i>line-may</i> | <i>takeover</i> |
| etā-bāh | bāh | dāh-ḡḡḡḡḡ, | ma | bāh-ḡ | maḡ-ḡḡḡ. | Ma | |
| <i>eating-does</i> | <i>dividing</i> | <i>giving-are,</i> | <i>I</i> | <i>longer-in</i> | <i>dying-are.</i> | <i>I</i> | |
| etā | bāpā-ḡḡḡḡḡḡ | ḡḡ, | et | bāh | bāh, | 'bāp, | ma |
| <i>eating</i> | <i>father-side-to</i> | <i>will-go,</i> | <i>and</i> | <i>to-him</i> | <i>will-eg,</i> | <i>'father,</i> | <i>I</i> |
| etāḡḡḡ | bāh-ḡ | bāpāḡḡḡḡḡḡ | dāh | bāh-ḡḡḡ, | et | etāḡḡḡ | |
| <i>your</i> | <i>presence-in</i> | <i>God-of before</i> | <i>am</i> | <i>done-here,</i> | <i>and</i> | <i>your</i> | |

you-also . Yōga nobi, mōi mōi kari rakha." Bāth-athira
 we-name-of /I am-not, we labour making keep." That-after
 at uphi bāpa-pākhāka gāh. Bāpa thāka dīva-ra dāhi
 he rising father-side-to went. Father him distance-from coming
 dāpā kāk, pāi dāhi jī mōi bōka dāth. thāka chand
 pig did, and running going his neck holding him-to his
 dāhi. Pāi bāpa-ka kākāh, 'bāp, mā tumbha āpa-rē
 gone. The-son the-father-to said, 'father, I your person-is
 dīva-ra-ka-thāh dāhi karā-nāhi, āpa tumbha pa-rā-m Yōga
 God-of-father side down-are, have your name-of /I
 mōi.' Thāh āpā bāpa chāra-mānāka kākāh, 'mōi
 I-am-not.' That hearing the-father the-son-to said, 'all
 bāp-āra thāka āpā āpā thā-ka pākhā; thā
 side-from good cloth bringing this-person-to put-on; this-person's
 thā-rē mōi mī dī, ā āpā-rē jīh pākhā dī,
 hand-on ring putting give, and feet-on shoes putting-on give,
 ā thāka dāya kāk pī mōja kare; āpā
 and good thing eating drinking merry-making do; because
 mōi thā pa mōi, pāi bākhā; ā kāk, pāi mōi.
 my this son keep-did, again survived; and being-did, again care-got.
 Thāh āmāh mōja karā-ka āpā.
 Thereupon they merry-making doing-to began.

Yāthā bāpa pa thā-rē kare karā-thā. ā thā
 At-that-time the-elder son in-the-field work doing-was. He coming
 gāra-pākhā-rē pākhā-thā-bā, mōi ā bāpa-rē thāka pākhā
 down-side-to arriving-time-at, dancing and music-of sound heard.
 Thāh ā jāk chāra-ka jīh pākhāh, 'ā kākā ?
 Thereupon he a-person around calling asked, 'this what ?'
 Chāra kākā, 'tumbha thāi karā-nāhi, ā tumbha bāp
 The-son said, 'your brother come-here, and your father
 thāi-ka thāka āmā-rē pī mōja karā-nāhi.' Thāh
 his good side-to getting merry-making doing-is.' That
 āpā ā rāpā kāk, bāra-ka jīh-ka mōi
 hearing he (he)-anger being-become, inside-to going-for desired
 mōi. Bāpa thāh bāpa bāra-ka ā thāka kākā, bākhā.
 not. Therefore he father outside-to coming him much distressed.
 Thāh ā bāpa-ka āmā dāi, 'dāha, mā bāhā-
 Thereupon he the-father-to reply gone, 'no, I (for)-long-time
 bāhā-rē mōi karā-nāhi; kākāh bāhā-rē karā-ka āpā
 year stroke doing-on; ever year word transcribing
 dī mōi; kākāh mōi karā-bāhā-bāhā mōi-rē
 I-gone not; nevertheless my friend-relation composing-in

| | | | | | |
|-------------------------------|-----------|----------------------|------------------|---------------------------------|------------|
| matja | karhi-pai | matu | gidi-
a-nigle | chhi-
gusi-gusi-
one | lāhi |
| merry-making | make-for | me | a-nigle | gusi-gusi-one | one |
| dai-nāhi. | Mān | j-di-cha | tembi-ra | chi | pan |
| you-have-not-gone, | But | though | your | this | one |
| matu | matja | hai-nāhi, | totāi | se | bihi-mān |
| all | property | destroyed | made-as, | get | be |
| tembi | thi | pāi | matja | hai. | bihi, |
| you | him | for | merry-making | did. | The-father |
| mat-ke | mān | pān-
at-all-times | matu | matu-ra | jāhi |
| up | side-by | are, | my | what | anything, |
| tembi-ra | at; | matu | tembi-ra | thi | bihi |
| goes | it; | but | your | this | brother |
| hadi-
carrying-on-
of ; | and | being-as, | again | being-found-as-
correct-of ; | again |
| thi | pāi | matja | karhi-ra | matu. | |
| that | for | merry-making | doing | (is)-
it. | |

[No. 2.]

INDO-ARYAN FAMILY

DEPT

EASTERN GROUP

Abstract The purpose of this study was to determine the effect of a 12-week, low-intensity, supervised walking program on the physical and psychological health of sedentary, middle-aged women. The study was a randomized, controlled trial. The subjects were 40 sedentary, middle-aged women who were randomly assigned to either a supervised walking program or a control group. The walking program consisted of 12 weeks of walking, 3 times per week, for 30 minutes per session. The control group consisted of 20 women who did not participate in the walking program. The subjects were assessed at baseline and at 12 weeks for physical and psychological health. The physical health assessment included measures of weight, body mass index (BMI), waist circumference, blood pressure, heart rate, and resting metabolic rate. The psychological health assessment included measures of self-esteem, anxiety, and depression. The results of the study showed that the walking program had a significant positive effect on the physical and psychological health of the subjects. The walking program resulted in a significant decrease in weight, BMI, waist circumference, blood pressure, heart rate, and resting metabolic rate. The walking program also resulted in a significant increase in self-esteem, a significant decrease in anxiety, and a significant decrease in depression. The results of this study suggest that a 12-week, low-intensity, supervised walking program can have a significant positive effect on the physical and psychological health of sedentary, middle-aged women.

Abstract

SPECIEN II.

A Few More—The English Books

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비밀번호는 8~16자 이내로 영문, 숫자, 특수문자, 한글을 조합하여 입력하십시오.

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출판사: 북녘출판사, 1992년 12월 10일

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Figure 1. The effect of the number of trials on the number of correct responses.

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संस्कृत-संज्ञा-सूचिका

Abstract

Keywords: child sexual abuse; disclosure; social support; coping strategies

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[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OĪTĀ.

STANDARD DIALECT.

(OTHER DIALECTS.)

SPECIMEN II.

(A Following. The Kāśhā-bāṭh.)

TRANSLITERATION AND TRANSLATION.

| | | | | | |
|---|---|---|---|---|-----|
| Kāṭh,
Cuckoo,
Kāśhā-bāṭh
<i>Quack-quack</i> | Kāśhā,
Kriśṇa
gāh
nest | ṣa
nest
gāra
nest | Mātharī-ka
Mother-to
kāṭh
returning | gāh,
nest,
māh ?
nest-come /
is
O
Cuckoo. | (1) |
| Kāṭh,
Cuckoo,
Kāśhā-bāṭh
<i>The-calling-of</i> | Māṇḍa
sugar | khyā
thickened-milk
gāra
nest | kāṭh
nest-give
gāh
nest | mā
I
Mātharī-pāra-ka,
Mother-to-come-to.
is
O
Cuckoo. | (2) |
| Kāṭh,
Cuckoo,
Gāhā-ka
<i>The-given (of)</i> | gāh
nest | gāra,
thawed,
Dyandhara
Friedlinens | Māṭh
returning
nest | māh ;
nest-come ;
gāh
nest.
is
O
Cuckoo. | (3) |
| Kāṭh,
Cuckoo,
Gāṭhā
<i>Fair</i> | gāra
nest | mā-ka
my
nest
nest | mā
nest
māṭh
returning | Nāṭh,
Nāṭh,
Gāṭhā,
Gāṭhā.
is
O
Cuckoo. | (4) |
| Kāṭh,
Cuckoo,
Nāṭhā
<i>In-the-eye</i> | Nāṭhā-dāṭh
Nāṭhā's-body
kaṭhā
egg-laying
nest | Nāṭhā-dāṭh
Nāṭhā's-body
kaṭhā
egg-laying
nest | gāṭhā
nest
māṭh
nest
māṭh
nest | gāṭhā,
nest.
nest
nest
nest
nest
is
O
Cuckoo. | (5) |

| | | | |
|--------------------|------------------------------------|-------------------------------------|--|
| Kall
Cuckoo | chalo-thal
mored | hal-etha
on-the-mountain-located | mal-thal,
on-mountain, |
| Chakka
Starling | hal
house | hal
leaving | Gaga-para-hill,
Gaga-para-girra,
to hall,
O Cuckoo, (6) |
| Kall,
Cuckoo, | chhal-thal/
one-time-(like) | hal
I | mal
street |
| Chhal/
Leaving | hal
not-hill | Kyala
Kyala | hal
that |
| | | | par-thal,
on-curtain,
to hall,
O Cuckoo, (7) |
| Kall,
Cuckoo, | [the-park
manger-in-the-park-of | hal
same | hal
Aktion;
Aktion; |
| Hal
Faint | hal
saying | hal
took | hal
not-hill;
on-the-chariot;
to hall,
O Cuckoo, (8) |
| Kall,
Cuckoo, | hal
morning | hal
morning | hal
same |
| Hal
Quarre | hal
leaving-ruled | Kyala
Kyala | Hal
at-Mal |
| | | | to hall,
O Cuckoo, (9) |
| Kall,
Cuckoo, | hal
right-at-time-of | Hal
Hal | hal
would-ask-for |
| Kall
Eyes | hal
raising | hal
come | hal
not-hill
would-ask |
| | | | to hall,
O Cuckoo, (10) |
| Kall,
Cuckoo, | hal
leaving (Kyala) | hal
would-ask | hal
in-the-arena; |
| Hal
Stopped | hal
would-ask | hal
would-ask | hal
in-the-arena;
to hall,
O Cuckoo, (11) |
| Kall,
Cuckoo, | hal
apartmentally | hal
that | hal
graceful |
| Hal
Faintly | hal
detraining | hal
went | Kyala
Kyala |
| | | | hal
not-hill
not-come-ask,
to hall,
O Cuckoo, (12) |

FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Talsiddi, the foster-mother of Kishka, after he had left Ppindli-mann, in company with Akrita, and had remained in Mathuri¹ whilst he had gone to tell the demon Kanna. Nanda, Talsiddi's husband, was Kishka's foster-father, and he had consented to Akrita taking the child away. He and his wife as well as all the inhabitants of Ppindli-mann, where the God had spent his infancy and boyhood, were Goudils by caste, and hence she calls the country round her home 'Gopa-pura' or the 'City of Cowherds.' One of Kishka's many names was Kikata, and another was Giritada. He was the incarnation of the God Hari or Vishva. His brother was Sakardama.

1. O Cuckoo, cuckoo. At whose woods did Kishka go to Mathuri? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathuri-mann.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Ppindli-mann have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Giritada.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kishka's eyes with collyrium² and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gopa-pura heard of his departure, they started, and the (both of) their glories shook.

7. O Cuckoo, cuckoo. I once struck him a single blow (for some fault), and I fear that it was on account of that punishment that Kishka left me.

8. O Cuckoo, cuckoo. Akrita came in the guise of a messenger. He visited Kishka in the chariot deceitfully, and took him away on the shores of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kishka had ended his quarrels (with the demon), and has stayed in Mathuri.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him "Come."

11. O Cuckoo, cuckoo. Loudly used he to cry in my arms, and (gladly) used he to stroke as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kishka has deserted me and has not come back.

Standard Oryza is also spoken in the district of Balasore. Here, however, we may note a few peculiarities, though not sufficient to enable the form of speech to be placed as a separate dialect. Some of the points of difference are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the dactylic present and perfect tenses, so that *acchi* is *acchi*. Examples are *acchi jai-chi*, he has carried off; *gaddi-chi*, he has fed; *lati-chi*, it has taken place; *kanda-chi*, thou art weeping; *haru-chi*, thou art crying. Note the way in which *u* is substituted for *i*, as in *chid* for *chidi*, if it had been.

¹ To protect them from the heat of the journey.

In the declension of nouns, the letter *t* added to the nominative gives the form of the indefinite article. Thus, *wapp-t*, a lump; *diu-t*, one day; *liow-t*, a piece. In one instance, we have the accusative ending *in* instead of *be*, viz., *in-wapp-t-in*, (he carried off) the lump of gold.

In the declension of pronouns we find *tawu-wa*, instead of *tawlu-wa*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short *kak-tala* shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ODIA.

STANDARD DIALECT.

(DISTRICT BALASORE.)

| | ଠାଣ | ସିଂହାଳ | କିଛି | କୋଡ଼ | କୁଳ | ଘ |
|----|---------|---------|---------|------|---------|---------|
| | ପ୍ରହରୀକ | ଠାଣ | କୋଳାକାଳ | କୋଡ଼ | କୁଳ | କୋଳାକାଳ |
| | କିଳିକାଳ | କୋଳାକାଳ | କିଛି | କିଛି | କୁଳ | କିଛି |
| | କିଛିକାଳ | କୋଳ | କିଛିକାଳ | କୁଳ | କିଛି | କିଛିକାଳ |
| ୧. | କୋଳାକାଳ | କିଛିକାଳ | କୁଳ | କୋଳ | କୋଳାକାଳ | କୋଳାକାଳ |
| | କୋଳ | କିଛି | କୋଳ | କିଛି | କୋଳାକାଳ | କୋଳାକାଳ |
| | କିଛି | କିଛିକାଳ | କୋଳ | କିଛି | କୋଳାକାଳ | କୋଳ |
| | କୋଳ | କୋଳ | କୋଳ | କୋଳ | କୋଳ | କୋଳ |
| | କୋଳାକାଳ | କିଛି | କିଛି | କୋଳ | କୋଳାକାଳ | କୋଳ |
| ୨. | କୋଳ | କୋଳ | କିଛି | କୋଳ | କୋଳାକାଳ | କୋଳାକାଳ |

உறுப்பினர் ஸ்தலம் துறை திட்டமிடும் அங்குசம் 61-வது பக்கம்

ବିଦ୍ୟାବଳ, ବିଦ୍ୟା, ଅବିଦ୍ୟା, ଏବଂ ଅବିଦ୍ୟା

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

ସାଧୁ ବିନାୟକ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ ଶ୍ରୀ

10. શ્રી કૃષ્ણના કાવિ રેખા સ્વરૂપ

३००००० ०५५५ ०००००० ०००००० ०००००० ००००००

[illegible]

କଟକ ମୁଖ୍ୟ ଗଣ ସାମାଜିକ ଶିକ୍ଷା

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

၁၀. အခြားအသံ ဖြေဆိုမှုများ ပုံစံ ဖြည့်သွင်းရန် အဆင့် ၁ မှစ၍ ဖြည့်သွင်းရန်

১৯৮৭ ১৯৮৮ ১৯৮৯ ১৯৯০ ১৯৯১ ১৯৯২

ପ୍ରତିଭାବଳୀ ପ୍ରତି ପଦ୍ୟ । ଏହି ପ୍ରତିଭାବଳୀ ପ୍ରତି

सूची संख्या १९९१

| | | | | | |
|------------------|-------------------|---------------|-----------------|----------------|--------------------|
| ojo | pi | at | gi | khali | mani-mandi-in |
| opportunity | having- <i>gi</i> | that | place | having-opened | the-gold-lump |
| | | ni | gi | paiki. | is |
| | | having-taken | is-observed. | That | not day |
| ghin | manay-to | khapya | at | gi-in | pi |
| flared | first-of | the-matter | that | place-is | having-gone |
| | | | | | and |
| man | ni | paiki-chi. | Tot hi | at | mahi. |
| the-gold | having-taken | observed-has. | at-that-time | is | (the)-head |
| | | | | | having-struck, |
| | hi. | uphi, | 'hiya | hiya | ni-ma |
| (the)-hair | having-torn-out, | 'slack, | slack, | my | active-destruction |
| | | | | | hardness-place, |
| 11 | had | hari | paiki | hi-in | khaph |
| supping | dry | having-eaten | is-eat. | the- <i>gi</i> | neighbor |
| | | | | | him |
| khagya | dhiki, | | 'kanda-cha | had ? | paiki, |
| discontent | having-won, | | 'then-will-supp | why ? | and |
| man | hi- <i>hi</i> chi | khiki, | 'hihi, | in | khapya |
| all | having-understood | and, | 'brother, | there | without-a-matter |
| | | | | | now |
| had ? | Khaph | paikun | ni | at | gi-r |
| why ? | the-gone | stone | having-taken | that | place-is |
| | | | | | having-buried |
| man-to | here | man-ma | mani-mandi | gi-pi | paik |
| mind-in | under | year | gold-lump | is- <i>gi</i> | buried |
| | | | | | in. |
| 20 | gi-hi | ghin | had- <i>chi</i> | khana | khaga |
| at-that-time | flared | made-you-had | the-mouth | enjoyment | you-will-make-not, |
| | | | | | then |
| | | | | | and |
| ni-r | paik-thin | | to | phala, | in |
| the-mouth-in | if-it-had-buried | | what | profit, | and |
| | | | | | a-piece |
| | paik-thin | nihi nihi | phala. | khana | khaga |
| if-it-had-buried | even | that | profit. | Would | enjoyment |
| | | | | | not |
| hihi | ni-hihi | dhya | manha. | | |
| being | not-being | both | equal. | | |

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he hid all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and shook a rat. "Perhaps," thought he, "he has something of value buried there. Otherwise, why should he make a point of going to the place every day?" So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, "Alack, alack, I'm altogether ruined." A neighbour who saw him in this plight asked him why he was weeping, and when he had understood the whole affair he said, "brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?"

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritized, a matter which depends a good deal on the idiosyncrasy of the writer. For instance *gatra* is used instead of *para*, a son, and *patā*, instead of *āpa*, a father. We should however remember that the letter *ṣ* is more commonly pronounced as a strongly accented *g* in Puri, while, in Cuttack, its sound is more nearly that of *r*. This, at least, is the evidence borne by the specimens. In the transcription received from Cuttack the word for 'he fell' is transcribed 'parāḥ', while in the specimens which come from Puri, it is spelt 'parāḥ'.

Similar remarks apply to the Oriya spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oriya. The only difference is that of pronunciation. As already stated, the further south we go, the greater is the tendency to pronounce *ṣ* as *ḡ*, and *j* as *ḍ*. So also while we find that the sound *r* is more common in the north, *ḡ* is more common in the south. We may thus say that the Oriya spoken over the whole of Orissa proper, including its Native States, is Standard Oriya. It will of course be understood that other aboriginal languages especially Khandal are also vernaculars of the area. But they do not appear to have affected Oriya at all.

Oriya is also spoken south of Orissa in the north of the Districts of Ganjam and Vinayapatnam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oriya may be taken roughly as commencing at the small seaport town of Barva in the District of Ganjam, and running first nearly due west and then south-west

up to Tinidli on the border between Vingsaputem and Baran. South of this line a corrupt-Oryá which is much mixed with Telugu is spoken by some of the lower classes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Pypore Agency of Vingsaputem and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oryá of Ganjam and Jypore is still the standard dialect. It is well illustrated in Mr. Mallay's *Handbook*. The characteristic southern pronunciation is here prominent. The four first pointed letters are here clearly *ta*, *da*, *da*, and *da*. The *ci*- and *ji*-sounds are unknown. So also, we have always *g* and *gh*, and never *ç* and *ch*. The common folk sometimes add the Telugu termination *a* to nouns, but this is not done by the educated.

Standard Oryá is also the form of the language which is spoken in the District and Native States of the Central Provinces, in which Oryá is also vernacular. From Raipur in the north, to Kalkhadi in the south, and from Raipur in the west to Baran in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oryá-speaking area, the influence of the neighbouring Chhattisgarhi has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Saranggarh, the word for 'of a man' is *japakea*, not *japakea*, and the word for 'younger' is *eda*, not *eda*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *i* in *da*, as we go westwards, and approaches the sound of the *a* in *América*, which it has in the neighbouring Chhattisgarhi.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Fable of the Frugal Son which has been received from the Native State of Kalkhadi, which is nearly in the extreme south-west of the Oryá-speaking area. Here, it will be observed, a final *a* is pronounced.

tāh-ra pūh bahara dāra-ra tāh-ku dāhki dapt kāk, paṇi
 he father great distance-from him having-own companion made, and
 dāh jai tāh-ra bōha dāra tāh-ku chumbana kāk.
 having-own having-gone he work having-related him-to him made.
 Bōh-ra paṇi tāh-ku kahā, 'hō jai, dāra-dāra-m ē tamhā
 this-on the-on him-to said, 'O father, because-of and you(-of)
 āradhā-ō pāpa kāk, aṇa tamhā-ra paṇi bāi-bikhyā-bāh-m in
 opposition-to sin I-said, so you are called-(and)-noted-being-of more
 āṇa nāh! Māma tāh-ra pūh āṇa mārhamānt-ku kahā,
 surely I am-not! But his father his-own servants-to said,
 'nī-ottama māma hoi thāka thāka pūhā; thā-ra
 'very-excellent robe having-brought this-(garment)-to put-on; this-one's
 hān-ō mudi pādā, thā-ra pād-ō pādāh lagā; paṇi
 hand-on ring put-on, this-one's feet-on shoes put; and
 kākā-mānt bhāṇa-karī ānanda karī; jō-hān tamhā-ra thī paṇi
 (not)-we eating-having-done rejoicing do; because my this are
 mā-jai, pāmāha jhama pāk; nī bhāi thāh, paṇi nāh! Thāi-on
 having-died, again life got; he not was, and was-found! Thāi-on
 ch-ānt ānanda kahā-ku bhāh,
 they rejoicing making began.

Tāh-bāi tāh-ra bhā paṇi bhāh-ō thāh, Paṇi hān-ku
 at-that-time he other on the-foot-to was. And while-coming
 ghara-karī-ō prakāsa hoi nāh ē bhāpa-ra bhāh
 the-house-near-in entering having-become dancing and music-of sound
 kōj-paṇi māhara dā-jana-ku dāki prakāhā, 'thā-ra
 having-got-to-hear account one person having-called he-said, 'this-of
 bhāpa kī?' ē kahā, 'tamhā-ra bhā nāh, paṇi tamhā-ra pūh
 the-music what I? He said, 'your brother came, and your father
 thā-ku bhāja-ō bhāh-ra dāhki bhāhā bhāṇa 'hī-achāhā!
 he good-kahā-on come-being having-own great food give-hā'
 Tāh-ō nī rāṇa hoi bhāh-ku jhā-ku rāṇa nā bhā.
 That-on he angry having-become inside-to going-for sitting not became.
 Bān tāh-ra pūh bhāh hoi thā-ku bhāhā bhāhā bhāhā
 Since his father outside having-come him-to much having-entrusted spoke.
 Māma nī āṇa pūh-ku uttam dāh, 'dāhā, tamhā-ra karmā
 But he his-own father-to answer gave, 'son, your any
 bhāṇa māṇṇa nā kahā bhāhā bhāhā-ra tamhā-ra
 comment-not neglected not having-made many years-from your
 nāh, hoi hā-achāh. Tāhāp mārhamānta-māṇṇa-ō nāhā
 arrived having-done coming-I-am. Yet friends-company-on fasting
 kahā-ku bhāhā gōh dāhā tamhā-ku dā-nāhā. Māma
 making-for you one-sings he made give-you-did-not. But

| tanbha-m | jōt | pa | bhāya-ādikha | saṅga-rā | tanbha-m | saṅga-rā |
|------------|------------|------------|----------------|-------------|----------|-------------|
| year | which | am | harsh-to-anger | company-in | year | property |
| brathā-rā | khawāchā | kari-nāhi, | as | kāhi-mān-ka | tāhā | pāl |
| saṅgar-in | spending | done-is, | as | saṅgar-in | ān | for |
| khajī | dān. | Tāhā-r | pāl | kāhā, | as, | tanbha |
| first | year-past. | Rā | father | aid, | " O | am, |
| saṅga | askā, | as | tanbha-m | pa-kāhā | askā, | askā |
| company-in | are, | and | mine | what-ever | as, | tāhā |
| paṅ | dā | jō | tanbha-m | tāhā | saṅga-rā | jōhā |
| and | this | year | brother | having-did | again | become-into |
| ka-jī-thā, | nāhā | ā-kāhā-r, | nāhā | ānāhā | kāhā | tanbha-m |
| last-year, | was-found | have, | fronting | rejoicing | doing | as-q' |
| askā, | | | | | | |
| askā | (in) | | | | | |

Towing north to the Chota Nagpur Division and its Tributary States, we find that Oriya is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kala, Khambhwa, Gangpur, and Sonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oriya is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thak, immediately under the Chota Nagpur Plateau, the Magahi dialect of Hindi is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kala and Khambhwa, which are enclosed in the north of the Singhbhum District. As regards Jashpur, Oriya is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, as the east, Nagpuri, a form of the Bhogpur dialect of Hindi, and on the west, the Sarguja form of Chhattisgarhi. The Oriya of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oriya spoken is the standard form of the language. In Singhbhum, the Magahi character is sometimes used for writing it, and all over this tract the only trace of the influence of the Hindi language which lies to the north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oriya spoken in Chhattisgarh. Thus, in Singhbhum, the word for "of a man" is pronounced *ihar*, and not *ihara*, as it is pronounced in Orissa.

It is then necessary to give specimens only of the form of *Oryzopsis* spoken in Japanese. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmath Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a fable. The character in which they are written differs slightly from that of standard Cypri. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *o*. Thus, *maŋa* instead of *moŋa*, to see. The letter *a* is substituted for *h*, as in *paŋaŋ* for *paŋaŋ*, if he had got; *haŋa*, I did. The letter *ŋ* in the middle of a word is pronounced *r* not *ŋ*. Thus *hepa*, instead of *heŋa*, great. Moreover, the two letters *r* and *l* are interchangeable, as in *hepaŋa* or *heleŋa*, but. This last is a corruption of the *Njopjari* *heleŋa*.

In the declension of nouns there are several irregularities. The nominative plural of *paŋa*, a son, is, in the second specimen, *paŋa*, thus recalling Hindi. Beside *ka*, the suffix of the dative is sometimes *hi*, as in *kaŋŋi-hi*, for what; *kaŋŋi-hi*, to the brother. The locative termination is often *ra* instead of *va*, thus resembling the genitive. Examples are *at-eŋaŋŋa-ra*, in that country; *ŋaŋŋa-ra*, in answer; *hepa-ra*, in the front. In the word *paŋa-ra*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *hiŋa*, instead of *hi-ra*, thine.

In verbs, we meet *kaŋa*, as well as *kaŋa*, it becomes. *Njopjari*, is 'I am not.' In the past tense, we have *kaŋa*, for *kaŋa*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *kaŋa*, they said, for *kaŋaŋa*. Instead of *kaŋa*, we have *kaŋa*, they came, with the first *a* lengthened, or, rather, with the original long *a* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Hindi, differs widely from the Standard, and agrees more nearly with Hindi. Examples are *kaŋaŋa*, I might have made (merry); *kaŋaŋa*, we should have made (merry); *kaŋaŋa*, we should have become (merry); *kaŋa*, they used to go; *kaŋa*, they used to say. The following forms of the Present Definite are irregular, *ŋaŋa-kaŋaŋa*, I am getting; *kaŋa-kaŋaŋa*, I am doing. The Consecutive Past Participle with *kaŋa*, which is common in Hindi, also frequently occurs. Thus, *ŋaŋa-kaŋa*, having gone; *kaŋa-kaŋa*, having arisen, and many others.

The *Potential Future*, formed by adding *ŋa* to the root, which is common in Hindi, also occurs. Instances are *kaŋaŋa*, it can be heard; and perhaps *kaŋaŋa* *kaŋaŋa*, worthy of being called.

INDO-ARYAN FAMILY,

EASTERN GROUP.

ORIEL

NORTH-WESTERN HINDI DIALECT.

(JABALPUR STATE.)

SPECIMEN I.

(Babu Ramachandra Kishor Chatterjee, 1894.)

- କୌଣସି ସନ୍ତାନର ନିକଟତ୍ର ବ୍ରତ ହୁଏ । ସାବ ବ୍ରତ ନାବଳି କହିଲୁ । ଏ ବ୍ରତ
 ଆଜି ମନ ମାନ୍ଦ୍ର ଯିବୁ ଯଦି ତାହା ମନେ ପଡ଼ିବ । ଦେ । ଆଜି ସେ
 ଆଜଣା ମିଳା ସେ ମାନବୀ ଯିବୁ ଦେଲୁ । ଆଜି ଉତ୍ତର ଦିଶି ଯାହିବୁ
 କେହି ତି ସେ ପାଦ ବୁଦ୍ଧ ପୁରୁ ଯିବୁ ବୁଦ୍ଧ ବୁଦ୍ଧ ବୁଦ୍ଧ ବୁଦ୍ଧ ବୁଦ୍ଧ
 ୧. ଯେତାରେ ସନ୍ତାନ ମନ ମାନ୍ଦ୍ର ଯିବୁ ଦେଲୁ । ଆଜି ସେତେ ତାହା ବୁଦ୍ଧ
 ପୁରୁ ବୁଦ୍ଧ ସେ ମୁଦ୍ରାମାନ ବଳା ମୁଦ୍ରାମାନ ବୁଦ୍ଧ । ଆଜି ସେ ବ୍ରତ
 ଆଜି । ଆଜି ସେ ଆଜିକାରି । ସେ ମୁଦ୍ରାମାନ ଯିବୁ ମାନବୀ
 ପାଦରେ ଉଦ୍ଧ କିଲୁ ଆଜି ସେ ତାହା ବୁଦ୍ଧ ପୁରୁ ବୁଦ୍ଧ ବୁଦ୍ଧ ବୁଦ୍ଧ
 ମାନବୀ । ମାନବୀ ଆଜି ବୁଦ୍ଧ ମାନବୀ ବୁଦ୍ଧ ମାନବୀ ମାନବୀ
 ୨. ସେ ମୁଦ୍ରାରେ ମାନବୀ ଆଜି । ତାହାକି କେହି ନାହିଁ ଦେଲେ । ଆଜି

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OJITA.

NORTH-WESTERN MIXED DIALECT.

(JAMMU STATE.)

SPECIMEN L.

TRANSLITERATION AND TRANSLATION.

(Saka Samantika Nāth Chatterji, 1898.)

Kanpāl manna-ra jōh pā thā, thā pā hāpā-ka kākā, 'tā kāl,
A-terāka man-of two sons were. The-pleaser am the-father-to said, 'O father,

jā dhana-ra ghā (a)dhā is thā māt bāhā ā,' ā ā
what property is that mat there give.' And so

āpā jōh m-māna-ka āhā-dāh. ā thāt dīn rāh
he living from-to standing-gone. And many days not

kāl kī ā māt pā mā thāpā bāhā dhā pūhā ā
parent that that younger son all gathered a-great distance(is) And

ā-āhā mā dhana-ra bāhā-dāh. ā jōh thā mā
there all the-property somewhat-ask. And when he all

māt-gāh ā māhā-ka bāhā māhā pūhā ā ā āhā
was-asked-entirely that country-is great famine for, and he distress

pūhā. ā ā jōh-ka ā māhā-ka bāhā māna-ra
got. And he living-gone that country-of not man-of

āpā-ka thā kāl, ā ā ā-ka ghāhā thāhā-ka āhā-ka
company-in acquaintance made, and he him value feeding-for the-field-to

pūhā. ā jōh ghāhā tū thā-thā thā pūhā-
not. And what mine hand eating-were that (is)-had-got-not

ā āhā-ā āhā-āhā; thā-āhā āhā āhā āhā āhā āhā
he gladness-with would-have-eaten-up; that-even sup-one not poor. And

ମେବେ ଡାକୁ ପୁରୁଷ ହେଲା ସେ କହିଲା ଆମର ବାସ ଘରେ
 ଏତେ ଗୁଣି ଧାନ୍ୟର ଉତ୍ପତ୍ତି ମାଉଁଶିରୁ ଆଉ ଏତି ଏତି ମାଲି ପୁଅ
 ଭାଗ ପାଉଛନ୍ତି । ୫ ଏହି ଭାବେ ସମ୍ଭାଷଣେ ମୋର ବାସ କଟକ
 ଶିବି ଆଉ ରାତି କହିଲେ : ଏ କୁଆ ମୁଁ ଶିବ ଠାରେ ଆଉ ଗୋଟିଏ

- 15 ଶିବ କହିଲେ : ଅମର ମୁଁ ଗୋଟିଏ ମୁଖ କିନ୍ତୁ ବାସ କରୁ ନୁହେଁ ।
 ମୁଁ ଏବେ ମୁଣି ଧାନ୍ୟର ଉତ୍ପତ୍ତି ସେ ମାଉଁଶରୁ ଏହି ମତେ ହେଲା ।
 ମାଉଁଶ ସେ ଗୋଟିଏ ଭାବେ ଗଲେ ବାସ କଟକ ସମ୍ଭାଷଣ । ତାକୁ ବଡ଼
 ମହା ବାସ ଦେଲେ । ଆଉ ବାସକୁ ପୁଅ ଦେଲେ । ବାସ କୁଣି ମଲ୍
 ଆଉ ମୁଖର ଦେହକୁ ମୁଣିଟି ସଜାଣିଲା ଆଉ ତାକୁ କୁଳ ଦେଲା ।

- 20 ଆଉ ମୁଖ ତାକୁ କହିଲା ଏ କୁଆ ମୁଁ ଶିବ ଠାରେ ଆଉ ଗୋଟିଏ
 ଦେଶବାସୁ ବୋଧ କଲି । ଆଉ ଗୋଟିଏ ମୁଖ ବାସକୁ ମୁଁ ଦେଲି ।
 ସେହି ବାସ ମୁଣି ଶିବଟି ଦେଲା ସବୁଟି ଏ ଦୃଶ୍ୟ ଦେଖି ଅତି
 ମନେ ବାସକୁ ଆଉ ତାକୁ ଉପେକ୍ଷା ଦିଅ । ଆଉ ତାକୁ ଆମ୍ଭେବାସୁ

jāhā tū-ku awei hōhī at kahā, "kōhō-ra hōpa ghōh
when him-to away become he said, 'my father's house-is

40) gūi-chīnggapa hōhī khā-ohāhī, in ēhī hīh mō-dāhā
at-many arounds near are-ending, and here at-much distant

hōhā gūi-ohāhī, Mū ēhī ēhī pōhī, mō-ra hōpa-kōhī
longer I-am-going. I here-from having-when will-run-away, my father-toward

jūhī in tū-ghī kahīh, "a hōh, mō dāhō-ghōh in tū-ghōh
I-will-go and him-to I-will-see, "O father, I God-near and there-see

18) hōhā hōhī, aghōh mō tū-ra pōhī kahīh hōhā mōhīh.
is did, after-then I fly am to-be-called worthy am-not.

Tū jū pōhī gūi-chīnggapa kahī-ghāh at ghōhō-ra pōhī mōhī kahī."
Then what like arounds had-left did overcame-of him me kept."

Jū at hō-ghī ghī-ghōh tū-ra hōpa-kōhī gūhī. Tū-ku hōpa ghōh
And is there-from having-when his father-toward went. His great distance-from

hōpa dāhīhī, mō hōpa-ku mōpā hōhī. Hōpa hōhī gūhī
the-father see; and the-father-to narrow become. The-father having-run went

in pōh-ra hō-ku pōhī-pōhīh, in tū-ku hōhā ghīh.
and the-see's neck having-embraced-clasped, and him-to him gone.

20) Jū pōhī tū-ku kahīh, "a hōh, mō dāhō-ghōh in tū-ra
And the-see him-to said, 'O father, I God-near and fly

dīhīhī-ku dāhā hōhī, Jū tū-ra pōhī hōpōh mō mōhīh.
seeing-to is did. And fly am north-of I am-not'

hō-ghīh hōpa gūi-hōpī-ghī kahīh, mōhī-ghī jū mōhī hōh mōhīh,
Then-on the-father the-around-to said, all-these what cloth kept is,

tū-ku hōhīh, in tū-ku pōhīhī-ghī; in tū-ra ghōghīhōh
did drop-out, and him-to cloth; and his finger-on
is

ମୁଦି ବେଧକୁ ଦିଅ. ଆଉ ଶୁଣିଲେ ଆଜ୍ଞାକୁ ଦିଅ । ଏବେ
 20 ମାର୍ଗ ବେଉଁ ଆଦର କରୁ । କାହିଁକି ଏ ଘେରୁ ମୁଖ ମରୁ
 ଅନ୍ୟକୁ ଅନ୍ୟ ଜାଣିଲ ଆଉ ହୁଅ ଆଦରୁ ସେ ଅନ୍ୟ
 ନେଇଲା । ଆଉ ସେ ମାତେ ମୁଣି ହୋଇ ଲୁଗିଲେ ।

ସେ ଅସ୍ତ୍ରହସ୍ତା ବଡ଼ ମୁଖ ଅନ୍ଧାରୁ ଧଳା । ଆଉ
 ସେ ଶୁଣି ଶିଖକୁ ଶାନ୍ତିକୁ ଆଉ ଶାନ୍ତି ଅସ୍ତ୍ରକୁ କ'ଣ ଦିଏ
 30 ହୋଇଲି । ସେ ଶାନ୍ତି କହୁଲ ଘୋର ଜନ୍ମ ଆସିଲି । ଆଉ ଘେରୁ
 ଦାସ ଭିକାରୀ ବେଧୁଣି । କାହିଁକି ଶାନ୍ତି ଦେଖିଲେ ଅନ୍ୟ ।
 ଆଉ ଶାନ୍ତି ଶିଖା ହିଁଲୁ ଆଉ ସେ ଭିକାରୀ ଅଛି ଆଶ୍ରୟ । ଏତି
 ଅସ୍ତ୍ରକି ବସ ଘର ଶାନ୍ତିର ଅନ୍ୟ ଆଉ ଶାନ୍ତି ଦେଖିଲୁ ଶାନ୍ତିକୁ ।
 ଶେଷେଶେଷେ ସେ ଶାନ୍ତିର ବାଧୁ କହିଲୁ : ଦେଖି ମୁଁ ଏତି
 40 ବସୁଷ୍ଟର ଶାନ୍ତି କାଳ କରୁଥିଲୁ କେତେକେଁ ଶାନ୍ତିର କଥାକୁ ବଢ଼ିଲୁ
 ଶୁଣି ହିଁଲୁ . କେତେକେଁ ଏତି ଶେଷେ ଶୁଣିଲୁ ବାଧୁ .

| | modi
ring | pīthai-dia;
put ; | āu
and | gusi-ē
fast-on | piyāi
share | maṅḡai-dia.
put. | īha
Now | | |
|----|-------------------------|-----------------------------------|----------------------------|-------------------------|---------------------------------|---------------------------|-----------------|------------------------|----------------------------|
| 20 | lāi
let-us-out | pīi
drink | āuāda
explaining | kaē.
make. | Kāiŋki
Become | ē uē-ra
this up see | maē
dead | | |
| | pī-thūā,
gone-back, | āthara
and-see | īlā;
first; | āu
and | kaē
let | pī-thūā,
gone-back, | ē
be | āthara
see | |
| | mīlā.
was-found. | āu
and | ē-ē-ē-ē
they | lāuē
worry | lāi
to-be | lāpā.
began. | | | |
| | | āu
(aff)ect | pāi-yi
time | lāp
there-older | ya
see | pāi-ra
field-to | thūā,
was. | āu
and | |
| | ē
be | gūi-hana-ku
a-servant-paras-to | āiāi,
called, | āu
and | tā-ku
him-to | pāi-yi ki,
asked that, | 'ēpā
'here | lāu
what | āu
what |
| 20 | lāi-āi?
is-going-on? | āu
He | tā-ku
him-to | kaē,
said. | 'ēpā
'thy | āi-āi.
brother | āu
is-comes. | āu
and | tā-ku
thy |
| | lāu
father | āiāi-āi
feeling-to | pāi-āi;
going-drink-to; | kaē
because | tā-ku
him | lāpā
soft-and-sound | pāi.
put. | | |
| | āu
and | tā-ku
him-to | lāi
anger | āu
become | āu
and | lāi-ku
within-to | mīl
not | pāi-āi.
puting-see. | īhā
There-for |
| | pāi-ki
reason | lāp
the-father | tā-ku
him-of | lāi
and | āu
comes, | āu
and | tā-ku
him-to | maṅḡai
entracted | lāpāi.
(and)explicated. |
| | Thāpā
Then | āu
is | pāi-ku
answer-to | lāp-ku
the-father-to | kaē;
said : | 'ēpā-āu,
'see-see, | āu
I | āu
is-many | |
| 21 | lāu-āi
goes-from | tā-ku
thy | lāu
word | lāu-āi;
doing-see; | lāp-āi
at-any-time | āu
I | tā-ku
thy | lāu-āi
word-from | lāpā
beyond |
| | mīl
not | kaē;
do : | tāi-āi
explicated | lāp
to-see | lāp-āi-āi-āi
the-see-him-see | lāu
see | āu
not | āu
not | |

ଦେବୁ କି ମୁଁ ଗୋରୁ ବଳି ମାମକ ଗ୍ରାମରେ ଶୁଣି କରୁଛି । ସେଦେ
 ଶୋରୁ ଏ ମୁଖ ଧାସି ଚାଲୁ ସେ ଶୋରୁ ନିଉଁନାକୁ ଦାଉ-ବାଟକୁ ଗଲି
 ମାମକି ମୁଖକୁ ଦେବୁ ତା ଗାମି ଦୁଃଖୀନି ଘେନୁଛି । ଦେବେ
 40 ସେ ଗାମି କହିଲା ଏ ମୁଖ ଦୁ ଗୁରୁ ଦିଶେ ମୋ ଗ୍ରାମରେ ଅଛି ;
 ମାଉଁ ଲାଜା ମୋରୁ ଅଛି ସେ ବହୁ ଶୋହୋର । ସମ୍ଭବେ ଏ ଅରୁ ଗୁରୁମୁଖ
 କି ଶୁଣି କରୁଛି ମାଉଁ ଶୁଣି ଚିହ୍ନିଛି । ମାମକି ଏ ଶୋରୁ ବର ମରୁ
 ଆଦିମରୁ ମାଉଁ କେଉଁ ଏବେ ନିଉଁନା । ହୁନି ଗୁରୁମୁଖୁ ଆଉ
 ଅସରୁ ନିଉଁନା ।

alla ki ara mē-ra sakhi-mēnaka aṣṣaṣa-rē khani karū. Jēṣ
throughout that I am friends with servant night-here-made. If he

mē-ra ē paṣa kē-billē yē tē-ra jēṣ-kē dēṣ-pāṣaṣa.
thy this am had-came who thy being karṣṣaṣa

māṣa-kā khani dēṣ. tē bēṣ tē māṣa dēṣaṣa. Tēṣ
having fed hungry, him for thou feed art-feeding. This

et et tē-ṣi kēṣa, 'ē paṣa tē mēra dēṣ mē aṣṣaṣa-rē sakhi;
he him-to said, 'O am, thou all days me with art;

in jēṣ mē-ra sakhi, et mēra tēṣ-rē. karṣṣaṣa ē paṣa sakhi-tēṣ
and what mine is, that all thou-am. Thou this like some-one

ki khani karū, kē khani karū, karū ē tē-ra
that servant we-should-have-made, and glad should-have-become, because this thy

kēṣ mēra yē-ṣiṣa, kē phara akha jēṣ; kēṣ yē-ṣiṣa, kē
brother dead gone-had, and again now dead; last gone-had, and

akha mēṣ.
now one-formed.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIAL.

NORTH-WESTERN MIXED DIALECT.

(JAMSHEDPUR).

SPECIMEN II.

* (*Native Manuscript, Nish Chatterji, 1895.*)

ଶୁଣି କିଛି ହେଲା । ତାହା ସତେ । ମୁଁ ଧନ୍ୟ । ତାହା
 ଶୁଣି । ମୁଁ ଧନ୍ୟ ଶୁଣୁ ଆମି ହେଲା । ମୁଁ ଧନ୍ୟ ବହୁ ତାହା
 ଆମି ହେଲା । ସେ ଶୁଣି । ତାହା କିଛି କହୁ ମାତ୍ର
 ଶୁଣି ତାହା କିଛି କିମ୍ବଦନ୍ତୀ ତାହା ଆମି
 ସେ କି ତାହା କାଳି ଦିନିକି ପାଦ ତାହାକି ତାହା
 ତାହା ଦେଖୁ ତାହାକି ସେ କିଛି ତାହା ଦେଖୁ ଦିବ ।
 ତାହା ଦିନିକି କି ତାହା ନିଆରା ମନେ । ଦିନିକି
 ମନେ କିଛି ନେଇ କହୁ ମୁଁ ଦିବ । ତାହା କିଛି
 ଦେଖି କିଛି ମୁଁ ଦେଖେ । କିଛି କେବେ ଆମି ନେ ।
 କି ତାହା ମାଳି ମନେ କେବେ ଆମି ନେ ଦେଖୁ ତାହା

(No. 8.)

INDO-ARYAN FAMILY.

EASTERN GROUP.

OJETA.

NORTH-WESTERN MINDI Dialect.

(JAMMU STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(From *Manuscript North Ojettiya*, 1888.)

| | | | | | | | | |
|----|------------------------|---------------------------------|--------------------|---|-----------|----------------|--------------------|-------------------------|
| | Qarj | rajh | thh. | Th-ra | sh-sh | pa | thh. | Th-ra |
| | One | king | son. | His- <i>of</i> | son | son | son. | His- <i>of</i> |
| | chhaya-th | pa-ra | haha | hai-thh. | Gurh | pa-ra | haha | hai |
| | is | son- <i>of</i> | son | he-had-brought. | One | son- <i>of</i> | son | son |
| | hai-thh. | th | chha-th | thh | hama | hai | hai | hai |
| | he-had-brought. | Flap | is | brother | work | to-do | world- <i>go</i> | |
| | sh | thh | khh | hama | hai | hai | hai | hai |
| | the- <i>possessive</i> | brother | son | work | to-do | son | son | son |
| 5 | th | chha | hai | pa | thh | sh | hai-th, | 'thh |
| | Flap | is | brother | son | would-say | possessive | brother-to, | 'brother- <i>is</i> |
| | th | chha, | hai | sh | khh | th | hai | th |
| | keeping- <i>to</i> | (to-me) <i>give</i> , | son | he | son | son | keeping- <i>to</i> | (to them) <i>give</i> . |
| | haya | th | chha | thh | kh | pa. | hama. | hai. |
| | Many | days-after | is | brother | angry | son. | | They- <i>is</i> , |
| | 'th | pa-ra | hai-hai | pa-thh. | th-h | pa-ra | | |
| | 'his | the-son-to | keeping- <i>to</i> | he- <i>is</i> - <i>not</i> - <i>down</i> ,' | th | son | | the-son |
| | hai-hai | pa-thh. | th-h | th-h | th-h | th-h | | th-h |
| | keeping- <i>to</i> | they- <i>is</i> - <i>down</i> . | | th-h | th-h | th-h | | th-h |
| 10 | chha | thh | pa | th-h | th-h | th-h | th-h | th-h |
| | is | brother | son | son-to | son | th-h | th-h | th-h |

୩। ଅଭିରୁଦ୍ଧା ଗୋଟିଏ ସାଜି ମୁଖ କରୁଛି ଶୁଭା ।

ବଢ଼ିଛି ତ ତାଙ୍କୁ ଅଳ୍ପ କିନ୍ତୁରେ କି ଯେଉଁ ସାଜି ମୁଖକୁ

ମାୟା ଦେଖି ଲାଭି ସଦାୟା ଆନନ୍ଦ । ଯାହା ୩।

ବହୁଳା କିମ୍ବଦନ୍ତୀ ପାରିଲୁ ଯେ ମୁଖ ଲେଖି ମାୟା

15. ମୂର୍ତ୍ତି କିନ୍ତୁ ତିନି ସଦୃଶ ମାୟା, ଦିଶୁଥିବା କିନ୍ତୁ

କେବଳ ଦେଖେ । ଦେଖିଲେ ଯେ ମୁଖ କିଛି କିନ୍ତୁ

ଅତିକି । କିନ୍ତୁକି ଲୋକ ମୁଖକୁ ମାୟାକୁ ଯେ ମୁଖ ।

କିନ୍ତୁ ତି କିନ୍ତୁକି କିନ୍ତୁ ମାୟା । କିନ୍ତୁ

କିନ୍ତୁକି କିନ୍ତୁ । କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି

20. କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି

କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି

କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି

କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି କିନ୍ତୁକି

| | | | | | | | | |
|--------------------------------|---|---------------------|------------------------|---|---------------------|----------------------------------|------------------------------|--------------|
| ma
mother | paśhiśhi,
aśhiś, | 'ma-ra
'my | śina
youngest | pa
son | hi
where | gañi ?
went I ? | | |
| Papaśu
Then | ekha
she | bhāi
brothers | ya-ka
to-her | bañi
and | hi,
that, | 'ā-ra
'big | śina
youngest | pa-ra
son |
| mañi-śhi-kañi
having-killed | | pañi
running | | śina, ¹
was-coming | | Ya-ra
There | | ma
mother |
| bañi,
and, | 'kha
'what | lagi
for | mañi,
did-you-kill, | ri
O | pañi ?
was I | Kañi
Where | mañi-ekha ?
was-you-did I | |
| 29 ekha
came | kañi-śhi, ¹
did (you). ¹ | | bañi
after | | ma-ka
the-mother | | lagi-kañi
having-killed | |
| mañi-śhi,
they-look, | bañiśhi
the-son | ya
that | | mañi
head | | ekñi-kañi
having-look-arrived | | |
| pañi-ekñi.
has-fallen, | 'Ekñi
'Why | ma-ra
my | pañi-ka
son | mañi,
did-you-kill, | ra
O | pañi ?
was I ? | | |
| bañi.
They-said | hi,
that, | 'lañi-kañi
'fate | | kañi-śhi-kañi, ¹
was-kill (him). ¹ | | bañi-ka
Much | | |
| mañi-kañi
lamentation | bañi,
she-cried, | Mañiśhi
Mañiśhi | Piñi
Pierced | śiñi-kañi
the-city-is | | pañi-kañi
going-away, | | |
| 30 Piñi
Pierced | mañi:
heard; | bañi
and | hi,
that, | 'Mañiśhi,
'(O) Mañiśhi, | mañi
followed | bañi-ra
jungle in | | |
| hiñi
what | śiñi
woman's | pañi
was | mañi ?
is-heard I | kañi
That | mañi,
and, | kañi-kañi
was | kañi-kañi
was | |
| hiñi
was-very | pañi-ekñi, ¹
follow-look. | 'Chāi,
'Come, | kañi
her | ekñi
there | 'kañi,
was-very, | kañi-kañi
having-and | | |
| Mañiśhi
Mañiśhi | Piñi
Pierced | | mañi,
was-then | | Piñi
Pierced | pañi-kañi
and | | |

- କି ହୁଅି ଇନ୍ଦ୍ରକ ଇନ୍ଦୁହିଁ । ହୁଅି ବିଭୁଲ କି ଲଭେ
- ୩୩ ହୁଅିଲୁ ଜାଣି ହୁଅି ମାଣ୍ଡ ସେଲେ । କେଉଁ ଦିବ୍ବ
 ଇନ୍ଦୁହେଁ । ସେହେ ମୋର ପୁଅ ନ ଦିବ୍ବକ ହୋନି
 ଯେ ହୁଅି ଯାଗାସୁ ପୁ ମହାଦି । ମାହାଦି ବିଭୁଲେ
 ହେ ମହାଦେବ ଏହାକୁ ଦିଅଲେ ଦିଅ । ମହାଦେବ
 ଏହାକୁ ଆଜି ପୁଣି ପୁଣେଇ ଛାଡ଼ି ଦେଲେ ।
- ୩୪ ଦିବ୍ବ ହୁଅି ମାଣ୍ଡ ଛାଡ଼ିଲେ । ବିଭୁ ଇନ୍ଦୁ ଉଠି ବିଭୁଲେ ।

| | ki,
that, 'O-oid-woman | 'hephi
my | kiki
cryng-ari-them I' | kiki-ethen I' | Burhi
Ede-oid-woman | kuhi
and | ki,
that, 'my |
|-----|-----------------------------|------------------------|---------------------------|-----------------------|---------------------------|----------------------|------------------|
| 20. | petra-ku
and | mi-ra
my | pet
and | mi-ri-did.
killed. | Tupa
That | | kar
far |
| | kiki-ethen.
Everying-om. | Jebi
Peta | mi-ra
my | petra
and | na
and | jilna
will-see | kerb
then |
| | el
the | petra
and | staggara
and | mi
I | ma-ri-
will-see. | Picheti
Pere-ri | kuhi,
and, |
| | 'hi
'O | Makidita,
Makidita, | ku-ku
and | jil-
being-do-lye. | | Makidita
Makidita | |
| | ma-ku
water | petra
water | ma-ku
and | jepi-ku
know-again | | chi-
sprinkled | |
| 20. | Thi
Three | ma-ku
handful | petra
water | chi-
be-sprinkled. | Ji-ku
Many-become-also | kuhi
know-again | kuhi.
be-see. |

The language of the Central Sub-division of the Midnapore District is certainly Oṛiyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oṛiyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentences. The basis of the language is Oṛiyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the *Fable of the Prodigal Son* will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the translation annexed, the language lies between the Bengali custom of not pronouncing a final *a*, and the Oṛiya one of pronouncing it. Thus, take the very first word *gha-hara*. Here the final *a* of the Oṛiya *ghana* is omitted, but it is retained at the end of *hara*. On the other hand, in the word *dhara-man-ha*, it is retained in *dhara*, which is itself hardly Oṛiyā, but is omitted at the end of *ha*. In this, too, the Oṛiyā has reverted to what was the original plural form *man-ha*, for *man-dhara*, instead of *man-dhara*. The suffix *-ra* of the locative has, as we also notice in *dhakpa*, become *-ra*; and in *man-dhara*, we have a double locative, viz., first the Bengali locative modified to which has been added the Oṛiyā locative termination *-ra*. *Takar* is Bengalized from *da-hara*, which is bad Oṛiyā for *da-ra*. In *lipa-ha*, we have the proper Oṛiyā declension, but the final *a* of *lipa* has been dropped. Next *dhakpa* is the Oṛiyā pronunciation of the pure Bengali *dhakpā*, instead of the Oṛiyā *dhakpa-ra*. On the other hand, *dhāpā* is the Bengali attempt at representing the sound of *dhāp*, *ba*, *dhāp*, and *dhāp* is a compromise between the Bengali *dhāp*, and the Oṛiyā *dhāpā*. Similarly *ba-ha* is shortened from *dhāpā-ha*. *Dhāp-ra* and *dhāp-ha* are pure Oṛiyā, while *ba*, and, is pure Bengali. In *karā-dhāp* and *jāpā-dhāp* we have a true dialectic development, the suffix *dhāp*, a corruption itself of the Bihār *dhāp*, being used to form a conjunctive participle. *Dhāp* is a compromise between the Bengali *dhāp* and the Oṛiyā *dhāp-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *dhāpā-dhāpā*, the speaker has mixed up the Bengali *dhāpā-dhāpā* with the Oṛiyā *dhāpā-ha*, or *dhāpā-ha-dhāpā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oṛiyā forms.

The specimen received from Central was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oṛiyā, as is shown by the way in which it has been found necessary to spell the word *dhāp*.

Besides the sub-division of Central OŪtā is also spoken in the south of Midnapore District, i.e. in the southern half of Thana Nanyangarh, and in Thana Dantan.

It is also spoken in the west of the District by the Arjyan population of Thana Gopālakāṭhpan, Jhargam, and Raipur. The non-Arjyan population of these last Thanas and also of Thana Dantan, speaks Santālī. The OŪtā of the south of the District is infected by Bengālī peculiarities, and that of the west is infected by the language of the non-Arjyan inhabitants, and has incorporated a certain number of Santālī words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Fable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengālī, this has not occurred to nearly the same extent that we have observed in Central. The form of the OŪtā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the somewhat character in *facsimile*, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the OŪtā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two kinds. There are numerous *clashes* current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a *short i* is often written as if it were a long *i*: I have already corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengālī influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transcriptions in every case in which a final *a* is written or omitted.

The following Bengālisms may be noted:—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *karā* *nañā*, I *did* not make; *āpan* *nañā*, you *did* not give.
2. The use of the Bengālī infinitive, as in *chārañā* *pañāñā*-*chāñā*, he sent him to feed; *kerāñā* *āpanā*, they began to make; *dātā* *āpanā*, he began to give.
3. Miscellaneous idioms, such as *pañā* *janāñā*, he has been found; *karā* *āñā* *chāñā*, he had been lost; and others.

The following are dialectic forms.—*Īñāñā*-*va* for *Āñāñā*-*va*, from becoming; *nañā* for *nañā*, I am not; *karāñāñāñā*, he has made; *pañāñāñāñā*, he has got; and others.

- ଏକ ଚିତାକୁ ଚିତାକାରୀ ପୁଣି ସୁଅ ସେନାକାର ମାଧ୍ୟମ
 ଯାକ ଆସନାର ଦିଗକୁ କହିଲୁ ବାମ । ସାଧାରଣ ମେଞ୍ଚର
 ଆଖିରୁ ଲାଜୁକି ଉଠି ଆଖିକୁ ବିମ୍ବ ଦେଖିଲେ ସେନାକାର
 ମାଧ୍ୟମକୁ ଦିଗକୁ ଉଠି କର ଦେଖେ ଆସନ ଧନ ମାଧ୍ୟମ
 ୧ ସାଧ ପୁଣି ପ୍ରମତ୍ତ ଏକତାକାର ରୁଚି ଦେଖିଲୁ ପରିବର୍ତ୍ତନ
 ଆଖି ସେନାକାର ବହୁତ ଲାଜୁକିକାର ଦିଗକୁ ଉଠିବିଦେଶ
 ସେ ସାଧି ମନୁଚି କିନ୍ତୁକାର ମତ୍ତ ସେ ଦେଖିଲେ ଆଗରୁ
 ପ୍ରମାଣ ହୁଏତ ସେ କଳିକାର ମତ୍ତରୁ ସେ ସାଧୁକାର
 ସେନାକାର ସେନାକାର ଏକ ନିଗର ବାମାରୁ ଅନ୍ତରାଳକୁ
 ୨ ସେନାକାର ଆସନାର ଦିଗକୁ ପ୍ରମତ୍ତ ମତ୍ତରୁ ଦେଖେ

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

OṢIYA.

Western Dialect of Eastern Trakia.

(MELAMAND DISTRICT.)

TRANSLITERATION AND TRANSLATION.

(Data Krishna Kishor Asharf, 1894.)

| | | | | | | |
|-----|-----------|--------|------|-------|--------------|-----------|
| Ek | jaya-m | dal-ji | paya | thik | Ek-odanika-m | madhya-ot |
| One | person-of | two | now | more. | Thou-of | among |

| | | | | | | | |
|-------------|---------|-----------|-------|----------|-----------------|------|-------|
| śwa | apandya | pitā-ka | bacha | 'bāpa | amgata-m | ja | thag |
| the-younger | his-own | father-to | wid. | 'father, | the-property-of | what | there |

| | | | | | | |
|-------|----------|------|----------|-------|----------|------------|
| bachā | pilā-ya | thik | bacha-ka | dya' | thā-ot | at-minā-ka |
| I | wid-ger. | that | wid-to | give' | There-on | from |

| | | | | | | | |
|-----------|-------|----------|-------------|----------|-------|------|----------|
| madhya-ot | bhāpa | bhāp | kari | dāta | Alpa | din | madhya-m |
| among | month | division | having-made | he-gave. | A-few | days | in |

| | | | | | | | | | |
|---|-------------|------|------------|----------|-------------|-------|------------|------------------|-------|
| 8 | śwa | paya | manāta | śayra | kari | dara | dāta-ka | paṭi | gāh |
| | the-younger | in | everything | together | having-made | after | country-to | having-gone-away | went. |

| | | | | | | |
|-----|---------|-------|-------------|-------------|-------|-----------|
| Ar | at-thar | bhāt | kharach | kari | bhāpa | upā-dāta |
| And | there | month | expenditure | having-made | month | expended. |

| | | | | | | | |
|------|-----|-------------|-----------|-------|------|------------|-------------|
| 8a | aba | kharach | kāhā-er | par | at | dāta-ot | at-panta |
| That | all | expenditure | making-of | after | that | country-in | on-arriving |

| | | | | | | |
|--------|----------------|----|-------------|-------|------|---------|
| akā | bacha-m | at | kāhā-er | paṭi | at | manā-ot |
| famine | occurring-from | he | distress-in | fall. | That | time-of |

| | | | | | | |
|----|-------------|---------------|----|-----------------|--------|------|
| at | ji | at-phim-er | ak | nagar-bāt-er | dāya | atā. |
| he | having-gone | that-place-of | a | city-dweller-of | refuge | look |

| | | | | | | | |
|----|--------|---------|----------|-------|--------|---------|-------------|
| 10 | at | atā-ka | apand-er | bā-ot | ghasat | chamā | paṭi- |
| He | him-to | his-own | field-in | was | was | to-feed | dispatched. |

ଦେବେ ଗୁଣବୀ ତମ ଶରୀରାତ୍ମ ତୁମ୍ଭେ ଶେଷେଣ ଶିଳ୍ପୀ
 ଦାୟି ଭୁକ୍ତାକାରୀ ଧୃତି ଚକ୍ରୀ ତୁମ୍ଭେ ଶିଳ୍ପୀ
 ଅନେକେ ନାହିଁ ତୁମ୍ଭେ ଧ୍ୟାନ ଶାସ୍ତ୍ର ଚକ୍ରୀ ଶାସ୍ତ୍ରୀ
 ଶୈଳୀ ଶୂନ୍ୟ ନିଶ୍ଚୟ ଅଧିକାରୀ ଶାସ୍ତ୍ରୀ, ଅଧି.

■ ଆଜି ଏକତ୍ର ଶୁଭାଚର ନାହିଁ ଅଧି । ଆଜି ତୁମ୍ଭେ
 ଆଜି ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶିଳ୍ପୀ ତୁମ୍ଭେ ଶିଳ୍ପୀ ଆଜି
 ତୁମ୍ଭେ ଶାସ୍ତ୍ରୀ ତୁମ୍ଭେ ଶିଳ୍ପୀ ତୁମ୍ଭେ ଶିଳ୍ପୀ
 କିଛି ଅଧି । ଆଜି ଆଜି ତୁମ୍ଭେ ଶୁଭ ଶାସ୍ତ୍ରୀ
 ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ । ଆଜି ତୁମ୍ଭେ ଶିଳ୍ପୀ.

■ ତଳେ ଶେଷେଣୀ ଶୂନ୍ୟ ଶାସ୍ତ୍ରୀ । ଶାସ୍ତ୍ରୀ
 ତୁମ୍ଭେ ଆଜି ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ
 ତୁମ୍ଭେ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ
 ତୁମ୍ଭେ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ ଶାସ୍ତ୍ରୀ । ଶାସ୍ତ୍ରୀ

| | | | | | | | | |
|---------------------------------------|---|--|---|---|------------------------------------|------------------------------|---------------------------------|----------------------------------|
| <i>deh.</i> | <i>Ghunar.</i>
<i>The-actor</i> | <i>je</i>
<i>what</i> | <i>kush</i>
<i>humble</i> | <i>khalp.</i>
<i>evil,</i> | <i>tabir-e</i>
<i>dist-em</i> | <i>se</i>
<i>he</i> | <i>pat</i>
<i>the-body</i> | <i>khali-</i>
<i>sitting-</i> |
| <i>hi-ka</i>
<i>for</i> | <i>khakh</i>
<i>wash</i> | <i>kala;</i>
<i>made;</i> | <i>khat</i>
<i>hat</i> | <i>khi</i>
<i>emptiness</i> | <i>khid-ka</i>
<i>him-to</i> | <i>gh</i>
<i>gave</i> | <i>nah</i>
<i>not</i> | <i>Farb</i>
<i>afterwards</i> |
| <i>akhil</i>
<i>arise</i> | <i>pi</i>
<i>having-got</i> | <i>se</i>
<i>he</i> | <i>kahil,</i>
<i>with,</i> | <i>'kakh.</i>
<i>'my</i> | <i>hipe-e</i>
<i>father-of</i> | <i>kh</i>
<i>how-many</i> | <i>batan-</i>
<i>enjoy-</i> | |
| <i>khigl</i>
<i>enjoying</i> | <i>chakar</i>
<i>arounds</i> | <i>(kha)</i>
<i>what-is-necessary</i> | <i>dashir</i>
<i>more</i> | <i>adik</i>
<i>calling-for</i> | <i>khid-ka</i>
<i>pat,</i> | <i>piya,</i>
<i>and</i> | <i>se</i>
<i>he</i> | |
| 17 <i>akhil</i>
<i>I</i> | <i>se-ghat</i>
<i>here</i> | <i>khayad-e</i>
<i>hanger-in</i> | <i>man-akhil</i>
<i>dying-em,</i> | <i>khakh</i>
<i>I</i> | <i>af</i>
<i>having-arise</i> | | | |
| <i>khaka-e</i>
<i>my</i> | <i>hipe-ghat</i>
<i>father-near</i> | <i>pi;</i>
<i>will-go;</i> | <i>khid-ka</i>
<i>him-to</i> | <i>khikh,</i>
<i>I-will-say,</i> | <i>'khakh</i>
<i>'I</i> | | | |
| <i>tan-ka-e</i>
<i>you-of</i> | <i>akhil-ka</i>
<i>sight-in</i> | <i>se</i>
<i>and</i> | <i>khaghat-ka</i>
<i>God-of</i> | <i>khid-ka</i>
<i>apponition-in</i> | <i>pi</i>
<i>in</i> | | | |
| <i>khil-akhil.</i>
<i>down-ka.</i> | <i>khikh</i>
<i>I</i> | <i>se</i>
<i>any-more</i> | <i>tan-ka-e</i>
<i>your</i> | <i>pat</i>
<i>see</i> | <i>khil</i>
<i>being-called</i> | | | |
| <i>pat-ghat</i>
<i>recognition</i> | <i>khil-e</i>
<i>giving-of</i> | <i>piya</i>
<i>pi</i> | <i>nah.</i>
<i>am-not.</i> | <i>khid-ka</i>
<i>he</i> | <i>tan-ka-e</i>
<i>your</i> | | | |
| 20 <i>pat</i>
<i>a-person</i> | <i>batan-ghigl</i>
<i>enjoy-enjoying</i> | <i>chakar</i>
<i>around</i> | <i>pat</i>
<i>like</i> | <i>khikh.</i>
<i>happ."</i> | <i>Farb</i>
<i>afterwards</i> | <i>se</i>
<i>he</i> | | |
| <i>af</i>
<i>having-arise</i> | <i>spat</i>
<i>his-see</i> | <i>hipe-ghat</i>
<i>father-near</i> | <i>pat.</i>
<i>and.</i> | <i>Deu-ka</i>
<i>A-distance-from</i> | <i>khil-e</i>
<i>he</i> | <i>pat</i>
<i>father</i> | | |
| <i>khil-ka</i>
<i>him</i> | <i>khil-ka</i>
<i>seeing-to</i> | <i>pat,</i>
<i>having-got,</i> | <i>deyatra-cha</i>
<i>compassion-enfolded-enfolded</i> | <i>khil,</i>
<i>having-become,</i> | <i>deh</i>
<i>seeing-run</i> | | | |
| <i>pi,</i>
<i>having-gone,</i> | <i>khil-e</i>
<i>his</i> | <i>pat</i>
<i>with</i> | <i>khil,</i>
<i>having-see,</i> | <i>chamka</i>
<i>happ</i> | <i>khil.</i>
<i>did.</i> | <i>Pat</i>
<i>The-see</i> | <i>khil-ka</i>
<i>him-to</i> | |

- କହିଲା ଯାଏ ଆଜ୍ଞା ଚନ୍ଦ୍ରର ହାତରେ ୩
- ୨୦ ଭିକାରୀଙ୍କି ବୀରବର ପାଣକର ଅଳ୍ପ ଆଜ୍ଞା
 ଚନ୍ଦ୍ରର ପ୍ରତିଷ୍ଠା କରି ଚିତ୍ତ ଚାଲିଲେ ଚାଲି ଚାଲି
 ଆଜ୍ଞା ଚନ୍ଦ୍ରର ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ କିନ୍ତୁ ଚଳଣର ଚଳଣ ଆଗର ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
- ୨୧ ପ୍ରାଣର ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
- ୨୨ ଆଜ୍ଞା ଚନ୍ଦ୍ରର ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ
 ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ ଚଳଣ

| | kaññā,
and, | *bāp,
"father, | kaññā
I | tamhā-e
your | sikkhā-pā-rē
sigh-in | o
and |
|----|---------------------------|------------------------------|------------------------------|-----------------------------|------------------------------|-----------------------------|
| 34 | bhagavānāna
God-of | | kiraññā-rē
opposition-to | pā-
am | kaññā-rē,
dang-of. | kaññā
I |
| | tamhā-e
your | pāra
am | boli
being-called | paribhā
recognized | bāñā-e
being-of | pāya
it |
| | kaññā-ka
he | tamhā-e
your | pāra
aperson | bāñā-bhag
wagat-enjoying | chāñā
arrived | pāra
like |
| | kaññā,
keep." | Kiraññā
But | sikkhā-rē
he | bāp
father | pāra
he-am | chāñā-mamā-ka
arrived-to |
| | kaññā,
in-it, | *digha
"quickly | bāñā
good | bhāñā
dash | bāñā-kaññā
having-brought | kaññā
this-person-to |
| 35 | pāñā-rē;
circle; | o
and | bāñā-ka
this-person-to | bāñā-rē
the-hand-on | sikkhā
a-ring | o
and |
| | pāñā-rē;
circle; | o
and | kaññā-rē-rē
(he) as | bāñā
feeding | kaññā
having-done | kaññā
rejoicing |
| | kaññā,
made. | Kiraññā
Foram | kaññā-e
my | pāra
am | kaññā-kaññā
give-am, | bāñā-
arrived- |
| | kaññā;
but; | kaññā
but | bāñā-kaññā,
been-had, | pāñā-(pāñā)
found | pāñā-kaññā
give-in." | kaññā
Afterwards |
| | kaññā-kaññā
they | kaññā
rejoicing | kaññā
to-do | bāñā
upon. | | |
| 36 | kaññā
And | kaññā-e
he | pāra
am | bāñā-rē
the-field-in | kaññā
am. | kaññā
he |
| | pāñā-rē
not-had-had-in | pāñā-kaññā
having-arrived | pāñā-kaññā
slaying-murder | kaññā-kaññā
learning-to | pāñā
pat. | kaññā
he |

କଳୋତ୍ପନ୍ନକୃତାକୀମମୃତ୍ୟୁଃସଂସ୍କୃତିଃ ? ସେବାହୀନଃ

କୃତ୍ରିମଃ କୃତ୍ରିମଃ ଭୁବି ଧ୍ୟାୟି ଅଶିଃ । ଧ୍ୟାୟି କୃତ୍ରିମଃ

ଭୁବି ଦୃଶ୍ୟମାଦ୍ୟଃ ତଦ୍ଭାବି କଳିଧରଃ । ତଦିତ୍ୟକ୍ତଃ

୫ ସୌଗନ୍ଦ୍ୟଃ ସ୍ପର୍ଶଃ ଅବସ୍ଥାତ୍ମକଃ । ଧ୍ୟାୟି ଧ୍ୟାୟି କିନ୍ତୁ

ସେବାହୀନଃ ଦୃଶ୍ୟକୃତମାତ୍ମକଃ । ସତ୍ତ୍ୱଃ କାହାଳୀ

ବିଦ୍ୟାମାତ୍ମକଃ ଧ୍ୟାୟି କାହାଳୀ ଶୂନ୍ୟାଦ୍ୟଃ ବଦ୍ୟଃ ତେ

ଭୁବି । କିନ୍ତୁ ସୌନ୍ଦର୍ଯ୍ୟଃ ବଦ୍ୟଃ ଆଗମ୍ୟାଦ୍ୟଃ

କିନ୍ତୁ । ଶୂନ୍ୟଃ ଏତେବାହୀନଃ ଅଶିଃ କୃତ୍ରିମଃ । ସେବା

୬ କିନ୍ତୁ ଧ୍ୟାୟି । କୃତ୍ରିମଃ ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ

କିନ୍ତୁ ଧ୍ୟାୟି । ତଦିତ୍ୟକ୍ତଃ ତଦିତ୍ୟକ୍ତଃ । ଆଗମ୍ୟଃ

କୃତ୍ରିମଃ । ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ

ଧ୍ୟାୟି । ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ

କୃତ୍ରିମଃ । ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ । ତଦିତ୍ୟକ୍ତଃ

| | | | | | | | | |
|-----------------------------|------------------------------|------------------------|---------------------------------|---------------------|------------------------------|-----------------|-----------------------|-----------------|
| japə
a-paras | əbələn-kə
arrived-to | ʃiki
having-called | pebətəli,
asked, | ʔə
'this | əbəl
all | ki?ʔ
what?' | ʃə
He | ʃəbəl
him-to |
| kəbəl,
and, | təmbə-r
your | kəbəl
brother | kəb-əbəl,
come-here, | | kə
and | | təmbə-r
your | |
| kəp
father | ətəbən
anxious | kəbəl
food | təpəl
preparation | | kəb-əbələn,
made-here, | | kəbəl
because | |
| 40 ə
he | təbəl
him | ənən
having | əbətəl-ə
condition-to | | pəl-əbələn,
'found-here,' | | Kən
But | |
| ə
he | rəp
having-known-enough | kəb-əbəl
invited-to | pəl
and | kəb.
and. | Pən
Afterwards | | təbəl-r
his | |
| kəp
father | kəb-əbəl
outside-to | kəb
having-come | təb-əbəl
him-to | | pəbətəb
remembrance | | kəb
he-give | |
| kəpəl.
he-give. | Kən
But | ə
he | pəbəl
answer | kəb
having-given | kəp
his-own | | kəp-əbəl
father-to | |
| kəbəl,
and, | ʔəbəl,
'no, | ətə
at-much | təbəl
years | kəbəl
during | ən
I | təmbə-r
your | kəb.
service | |
| 45 kəb-əbəl;
done-here ; | təmbə-r
your | Kən
and | əpəl
order | | kəbəl
at-very-time | | kəbəl
infringement | |
| kəb
I-made | kəb;
and ; | təbəl
remembering | təmbəl
you | kəbəl
and | kəb
day | | kəb-əbəl
me-to | |
| gəp
a-single | kəb-əbəl
great-giving-one | | məbəl
man | kəb
your | kəb,
and, | | gə
that | |
| kəbəl
I | kəb-əbəl-kəb-əbəl
friends | kəb
having-taken | kəbəl
rejoicing | | kəb
way-made, | | Kən
But | |
| təmbə-r
your | ə
he | ənən
offering | kəb-əbəl-kəb-əbəl
here-to-of | | ənən-əbəl
company-to | | | |

୨୦ ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି ଶାନ୍ତ ବାଣୀର ଅଳ୍ପ ଚନ୍ଦ୍ରର

ତାହା ହରି ଦିବସ ଶାନ୍ତ ସ୍ୱପ୍ନ କରୁଅଛି ।

ତହିଁର ଚନ୍ଦ୍ର କହିବା ବାବ ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି

ସମ୍ପତ୍ତିର ଅଳ୍ପ ସମ୍ପତ୍ତିର ଅଳ୍ପ ଅଳ୍ପ

ଆହୁରି ଲାଭ କରି ଅଳ୍ପ ସମ୍ପତ୍ତି ଚନ୍ଦ୍ରର

୨୧ କିନ୍ତୁ ଆନନ୍ଦକର ଓ ଦିବ୍ୟତା ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି

ଚନ୍ଦ୍ରର ଅଳ୍ପ । କିନ୍ତୁ ଚନ୍ଦ୍ରର ଏକାକୀ ଗରି

ଶାନ୍ତ ସମ୍ପତ୍ତି ଅଳ୍ପ ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି ବାଞ୍ଛା

ଲାଭ ଅଳ୍ପ ।—

| | | | | | | |
|----|--|----------------------------------|------------------------|--|---|--------------------------|
| 53 | tumbha-e
your | uexpatti
month | khil
having-when | pakhi-sakhil,
has-when, | tumbha
you | |
| | khi-khi
Amoy | otara
arrived | khiya
food | gmatat
ready | kari-sakha, ¹
made-here, ¹ | |
| | TuT-re
Thereis | at
he | kakhi,
said, | ¹ hiq,
¹ my-dear-one, | tumbha
you | uho
all |
| | amaya-ré
time-in | sakha
my | amya-ré
company-in | sakha,
are, | ir
and | |
| | amha-r
mine | jhi
what | kichi
anything | sakhi,
is, | samata
all | tumbha-m;
your (it) ; |
| 49 | kata
but | kanha
rejoicing | kari,
making, | o
and | alokha
merry | magat
proper |
| | kar-sakhi,
being-is, | khar
because | tumbha-r
your | ti
this | khi
brother | hari
having-died |
| | jhi-thi,
gone-was, | hachhi-sakhi ;
arrived-here ; | hiq
having-here-but | jhi-thi,
gone-was, | plept
found | |
| | jhi-sakhi, ¹
gone-is, ¹ | | | | | |

BHARTI.

The Bharts or Bhartis are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and Jagdalpur Subdivisions. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bharts here found is 22,396. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 22,493. They are said to be a sept of the Bastar Gonds, and Bharti, or more properly Bharti, their language, has hitherto been classed as a form of Gondi. I have been able to obtain very little information about the tribe. Sherring in his *Afghan Tribes and Castes* (Vol. II, p. 148) devotes three or four lines to it. Mr. Heston, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces*, omits a few words of what he names Bhartia, and more full particulars are given on p. 41 of Part II of the *Report of the Ethnological Committee of the Jubilee Exhibition of 1893-97*. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parji and Bharti, which are treated as one and the same language. On p. 141 of the *Census Report of the Central Provinces for 1891*, Mr. Robertson, with some hesitation classes Bharti as a Gond dialect, but points out that Colonel Gifford considers it to be a form of Hindi. The latter officer's *Report on the dependency of Bastar** contains a Bharta or Parja Vocabulary.

The following specimens will show quite clearly that Bharti is really a corrupt form of Oriya, with a few Marathi and Chhattisgarhi forms intermingled. It may be taken as the connecting link between that language and Hindi, which is a mixture of Marathi and Chhattisgarhi. The specimens given in the *Report of the Ethnological Committee* are apparently nearly all Dravidian words, and this is probably due to Bharti having been confounded by the Committee with Parji, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bharti is 22,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,287 speakers of the dialect. It must be explained that 5,000 speakers of Bharti were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bharts in the district. The following specimen, which comes from Bastar, is a version of the Fable of the Prodigious Son.

It will be observed that it is written in the Deva-Nagari, and not in the Oriya character. A comparison with the list of words on pp. 441 and 47 will show that Marathi forms can be used much more freely than appears from the specimens. Note how this dialect omits aspirates. For instance *dhama*, not *dhama*, is 'in order,' and *dhola*, not *dhola*, is 'is.' Compare *dhola*, *dhola*, and *dhola*, all meaning 'be' or 'I became.'

* Selections from the Records of the Government of India, Foreign Department, No. 25, Calcutta, 1894.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORITÁ.

HEART'S DEALING.

(STATE BARRAN.)

कोनो मनुष्यर कुव मोटा वेडा रला । ईव भीतर सान बीछा वूवा के बसला ये वूवा बन भीतर के भीर भाव रहे ता-के मो-के देव । तेवे ईव ईव-बन-के बन बाँट देला । मूख दिन ना बीच रला सान वेडा सब-के मोठकी घाने बनाइ-करि दूरि देव उठि-गला बीर ईव ठाने कही बीहू करि दिन सारो चापनार बन-के उड़ाइ-देला । तेवे ईव सब-के सारला तेवे ईव रात-में बहुत भूख पड़ला बीर ईव मरौय होइला । बीर ईव दुरी कोचारी चरे जाइ करि मोठकीर चरे देवला । ईव मनुष्य चापनार बेड़ा-में बर्षा चापनके पठाइला । बीर ईव के मोटा-के बर्षा साकली-रला ता-के जाइ-करि घेठ भरवा काजे कोचले-रला । बीर कोई ता-के चाई ना देले-रला । तेवे ता-के पैत वड़ला बीर ईव बसला मोर वूवा घर कलेव भूली बीवर चाइवार ठाने बाचकी घाने बीर में भूखे मरली घाने । में उठि करि बीर वूवा खने कोनो बीर ता-के वलकी ये वूवा भयवानर जकुम ना मानलु बीर तमर घरे जाव करली । बीर तमर वेडा बचवार कोव ना होइला । मो-के चापनार मुतिपार सब-में मोठ-के समाव बनाइ-दीवास । तेवे ईव उठि-करि चापनार भाव खने गला । तेवे ईव खूने दूर रला तेवे तार बाव ता-के देव-करि मया करला बीरि पराइ-करि तार टोकवा मोटा-कि-करि चुमला । वेडा ता-के वलला वूवा मुखे भयवानर जकुम ना मानली बीर तुम्हर घरे पाव करली बीरि में तुम्हर वेडा मोलापनार कोव ना होला । वूवा चापनार कवाड़ी-के बसला सब-के बगइ घटई बिटाइ-करि ता-के विंघाव बीरि तार काँडे हन्दी बीर मोड़ि बगई विंघाव । बीर चर्मी चाई-करि हरिवा करव । बीर वेडा मरि-रला केर बीच पड़ला । उवि-जाइ-रला केर मियला । तेवे ईव हरिख करवा-चापल ।

तार बड़ि वेडा वेड़ा में रला । बीरि खने ईव चापनार वेरा घर जटा बचरला बालार नाचर बचर सुनला । बीर ईव कवाड़ी भीतर मोठक

माने कुन्दाव करि रचारणा प आण-मोटा चाव पै । हथि बल्ला तुम्ह भई
 आसला-आचे खीर तुम्ह पाव नवद रीषा बनावला चलाव चानि को हथि
 मोली आसला । जलोले रीष करला मोलरी मीनार मन ला करला ।
 तार वृषा बाहर बाघि-करि ला-ले मनावला । रीष तार वृषा जलला देवो
 में बल्ल बरस-ले तुम्ह रीषा करवी-आचे आठरि तुम्ह जळम-ले लेवे
 ला पैलली । आठरि तुम्हो मो-ले लेवे मोठळ मीनार मोली-ले ला देवोस
 खी में मोहरी पैलर धनि हरिष करली । जलोले तुम्ह प वेडा किसविन रीषे
 तुम्ह घन आठ-पकळला जळल दई आसला जळल दई तुम्हो तार
 आले नवद रीषा बनावला । वृषा ला-ले बल्ला प वेडा तुम खीर रीषे
 रीष आसल । ले मोर आण रीष मोहरी आण । पैने आनन्द खीर हरिष
 होणार आण आनन्द तोर भाई भरि रखा खीर जीवला हथि रखा खीर
 मिलाता ॥

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORISSA.

BILASHI DIALECT.

(SOUTH PARTIAL.)

TRANSLITERATION AND TRANSLATION.

Koni marakhar dai gāḥa bāḥa māl. Hīy bāḥa da
A certain man-of two individuals was more. Then among the-younger
 pāḥa bāḥa-kā baḥ'ā, 'ya bāḥa, than bāḥa je mār bāḥa
said the-father-is said, 'O father, the-world would what my share
 māl tā-kā māl-kā dā. 'Tāḥa hīy bāḥa-mā-kā dā. bāḥa
may-be that we-to give.' Then he them-to themselves having-declined
 dā. Khub dā māl hāi māl māl māl bāḥa māl-kā gāḥa
gave. Many days not having-been were the-younger was everything one
 thāḥa bāḥa-kā dā dā dā dā gāḥa gāḥa māl hīy
place-to having-made o-for country(-to) having-arrived was, and that
 thāḥa thāḥa hāi-kā, dā māl, bāḥa dā-kā 'māl-kā,
place-in detached having-become, days spending, his-one would expended,
 jāḥa hīy māl-kā dāḥa, tāḥa hīy dāḥa bāḥa bāḥa pāḥa, māl
When he everything spent, then that kingdom-in much longer fell, and
 hīy gāḥa bāḥa. Aur hīy pāḥa bāḥa gāḥa jāḥa
he poor became, and that country more lower-to having-gone
 gāḥa gāḥa bāḥa. Hīy marakhar bāḥa bāḥa
of-a-certain-man the-house-in joined-himself. That man his-one fold-in
 bāḥa dāḥa-kā pāḥa. Aur hīy je gāḥa-kā bāḥa hīy'ti-māl,
was feeding-for son(-him). And he what things the-one eating-were,
 tāḥa bāḥa-kā pāḥa bāḥa hīy bāḥa-māl. Aur hāi
then having-eaten his-only filling for wishing-were. And any-one
 māl hāi māl dāḥa-māl. Tāḥa tāḥa dāḥa pāḥa, māl hīy
was-to anything not giving-was. Then him-to more fell, and he
 baḥ'ā, 'māl bāḥa gāḥa bāḥa bāḥa bāḥa bāḥa bāḥa
said, 'my father(-s) house(-s) how-many lived persons-of eating-of then
 bāḥa-kā hāi, māl māl bāḥa-kā māl-kā. Māl bāḥa-kā māl
across come, and I hunger-by perishing-am. I hunger-were my
 bāḥa hāi jāḥa, māl tāḥa baḥ'ā. 'Ya bāḥa, Bāḥa-māl
father was will-go, and him-to I-will-say, "O father, God-of
 dā. māl māl, māl māl, māl pāḥa pāḥa hāi. Tāḥa māl
the-command not obeyed, and then-of before in I-did. Any-more thy
 bāḥa baḥ'ā jāḥa māl bāḥa. Māl bāḥa bāḥa bāḥa
was being-called-of working not I-become. Māl māl-māl māl-māl-māl

aig-mā gō-lō sarin handi-dyā. " Thō hē uph-kari ip'ar
 company-in our this make. " Then he having-arrived his-own
 bap lapī gāk. Thō hē khībē dōr mā thō tē bāp thō
 father near seat. Then he very distant was then his father his
 bhāb-kari mayā karā, and pād-kar tē bō'ar pād-kar
 having-gone companion made, and having-gone his seat having-entrained
 sharnā. Bōā tē-kē bōā, 'bāb, mayā Bhagwan shūn nā
 bowed. The-son his-to said, 'father, I God-of the-command not
 mīn, aur tumhar pād pāp karā, aur māi tumhar bhā bhāb
 obeyed, and thee-of before nā dō, and I thy son being-entrained
 'dād nā karā.' Bōā ip'ar bhāb-kē bōā, 'mā-kē nagal
 mostly not become.' The-father his-son servants-to said, 'all-they good
 phājī kīpī-karī tē-kē pūbhā; aur tē bhāb mādī aur
 robe having-arranged-forth him-to put-on; and his hand-on arising and
 gōē pādī pūbhā. Aur māi kīpī-karī karīk karā. Mē
 put-on robe put-on. And we having-gone refusing will-do. My
 bhā mar-mā, phā jī'pārā; bāj-jā-mā, phā mīlā. Thō
 son dead-was, again alive-has-become; had-gone-was, again was-found.' Then
 hē karīk karā bhā,
 they rejoicing doing were.

Tē bāp bōā bhā-mā mā, Aur jōā hē tōā
 the older son the-field-in was, And when he coming(-of)
 bhā ghar bhā sarīn, bhā māhar māhar
 time(-of) the-house near approached, made-of 'dancing-of' gāj
 mā. Aur hē bhā bhā gōā māh bhā-karī
 he-bowed. And he the-accounts among a-certain man having-called
 pādā, 'I kē gōā ip'ar?' Hā kē bōā, 'tumhar bhā
 enquired, 'Did what thing is-long?' Him-to he-said, 'My brother
 bhā-kā, aur tumhar bāp nagal rīdā bhāb, stā āt
 has-gone, and thy father arrived fast made, this because
 kī hā māh pād.' Hā-kē hē rē karā; bhā
 that the age has-found.' But he anger made; with
 jōā mā nā karā. Tē bhā bhā bhā-karī bhā
 going-of mind not he-made. His father outside having-come him
 māh. Hē tē bhā karā, 'dād, mā stā bhā-kē
 entrusted. He his father said, 'son, I so-much pure-from
 tumhar stā karā-mā, aur tumhar shūn-kē bhā nā pōē.
 thy service are-doing, and thy command over not disobeyed.
 Aur tum mā-kē bhā āp māp-pā bhā nā dōā kī
 and thou me-to over a-single good-group-we men not proved that
 mā māh māhar māh karīk karā, Bhā-kē tumhar
 I my friends with rejoicing might-have-made. But thy

a help beside meget tander than hui-pahleik, jyeuk-čh' is'te,
 this son beside with thy wealth has-decoured, as-son-as become,
 apuk-čh' tseuk the k'ye ngal r'ik'ik' huih'leik.¹ T'ik'ik'
 as-son thou his side-for as-wealth find wealth.² The-father
 tik-ik' hui'ik, 'a hui', try rule asigh-mig hui'ik; j'ik m'ik
 him-to said, 'O son, thou me-of with art; what mine
 is, h'ye hui'ik is, T'ik'ik' found me wealth huih'leik
 is, that him-as-son is, Then married and rejoicing being-of (pryridy)
 is, hui'ik the hui'ik mari-rak, ph'ik j'ik'ik; hui'ik-rak, ph'ik
 is, because thy brother dead-man, again lived; hui'ik-man, again
 m'ik.³
 was-found.⁴

LIST OF STANDARD WORDS AND SENTENCES IN QRYA.

| English | Qrya (Standard or Poet.) | Meaning |
|-----------------------|--------------------------|---------|
| 1. One | En | One |
| 2. Two | Dei | Two |
| 3. Three | Tui | Three |
| 4. Four | Chai | Four |
| 5. Five | Phai | Five |
| 6. Six | Chai | Six |
| 7. Seven | En | Seven |
| 8. Eight | En | Eight |
| 9. Nine | En | Nine |
| 10. Ten | Dei | Ten |
| 11. Twenty | En | Twenty |
| 12. Fifty | En | Fifty |
| 13. Hundred | En | Hundred |
| 14. I | En | I |
| 15. Of me | En | Of me |
| 16. Mine | En | Mine |
| 17. We | En | We |
| 18. Of us | En | Of us |
| 19. Our | En | Our |
| 20. Them | En | Them |
| 21. Of them | En | Of them |
| 22. Their | En | Their |
| 23. You | En | You |
| 24. Of you | En | Of you |
| 25. Your | En | Your |

| English | Syll. divided into Feet | | Mean. |
|-------------|-------------------------|--|---------------------------------------|
| | | | |
| 26. He | he | | Heu, hē. |
| 27. Of his | Tu-his | | Heu-his (Chantagay-hi) gen.
(acc). |
| 28. He | Tu-his | | Heu-his. |
| 29. They | Si-mu-his | | Heu-his, Heu-his. |
| 30. Of them | Si-mu-his-his | | Heu-his-his. |
| 31. Their | Si-mu-his-his | | Heu-his-his. |
| 32. Head | Hu | | Hu. |
| 33. Feet | Pi-hi | | Pi-hi. |
| 34. His | hi-his | | hi-hi. |
| 35. Eye | hi-hi | | hi-hi. |
| 36. Mouth | Pi-pi | | hi-hi. |
| 37. Teeth | hi-hi | | hi-hi. |
| 38. Ear | hi-hi | | hi-hi. |
| 39. Hair | hi-hi or hi-hi | | hi-hi. |
| 40. Head | hi-hi | | hi-hi. |
| 41. Tongue | hi-hi | | hi-hi. |
| 42. Tail | Pi-pi | | Pi-pi. |
| 43. Back | Pi-hi | | Pi-hi. |
| 44. Feet | hi-hi | | hi-hi. |
| 45. Hand | hi-hi | | hi-hi. |
| 46. Silver | hi-hi | | hi-hi. |
| 47. Father | hi-hi | | hi-hi. |
| 48. Mother | hi-hi | | hi-hi. |
| 49. Brother | hi-hi | | hi-hi. |
| 50. Sister | hi-hi | | hi-hi. |
| 51. Son | hi-hi-hi | | hi-hi-hi. |
| 52. Woman | hi-hi-hi | | hi-hi-hi. |

| English. | Latin (Standard of Use). | Mean. |
|---------------------|--------------------------------|-------------|
| 23. Fide . . . | Fidēs | Faith |
| 24. Child . . . | Fili | Son |
| 25. Son . . . | Fili | Son |
| 26. Daughter . . . | Filia | Daughter |
| 27. Slave . . . | Slavus | Slave |
| 28. Celebrate . . . | Celebrare | Celebrate |
| 29. Shepherd . . . | Pastor | Shepherd |
| 30. Trial . . . | Procuratio or Tentio | Prosecution |
| 31. Devil . . . | Devil | Devil |
| 32. Son . . . | Son | Son |
| 33. Mass . . . | Massa | Mass |
| 34. Bear . . . | Taurus | Ox |
| 35. Fire . . . | Ignis | Fire |
| 36. Water . . . | Aqua | Water |
| 37. House . . . | Domus | House |
| 38. House . . . | Domus | House |
| 39. Cow . . . | Bovis | Ox |
| 40. Day . . . | Dies | Day |
| 41. Oak . . . | Quercus | Oak |
| 42. Death . . . | Mors | Death |
| 43. Death . . . | Mors | Death |
| 44. Son . . . | Fili | Son |
| 45. Owl . . . | Nictale | Owl |
| 46. Owl . . . | Nictale | Owl |
| 47. Owl . . . | Nictale | Owl |
| 48. Owl . . . | Nictale | Owl |
| 49. Owl . . . | Nictale | Owl |
| 50. Owl . . . | Nictale | Owl |
| 51. Owl . . . | Nictale | Owl |
| 52. Owl . . . | Nictale | Owl |
| 53. Owl . . . | Nictale | Owl |
| 54. Owl . . . | Nictale | Owl |
| 55. Owl . . . | Nictale | Owl |
| 56. Owl . . . | Nictale | Owl |
| 57. Owl . . . | Nictale | Owl |
| 58. Owl . . . | Nictale | Owl |
| 59. Owl . . . | Nictale | Owl |
| 60. Owl . . . | Nictale | Owl |

| English | Spells (Phonetic or Part) | Meaning |
|--------------------|---------------------------|---------------------------------|
| 85. Open | Em | Arise. |
| 86. Rise | Men | Arise. |
| 87. Read | Pha-ten | Pha-ten |
| 88. See | Men | Marinapha (Marapha past tense). |
| 89. Sit | Ma | Shin-shin |
| 90. Run | Orsha | Pha |
| 91. Up | Open | Upsh |
| 92. Rise | Phinph | Upsh |
| 93. Down | Tah | Shah |
| 94. Far | Pha | Shah-sha |
| 95. Below | Sh | Sh |
| 96. Behind | Phah | Shah-sha |
| 97. Who | Em | Shah |
| 98. What | Emph | Shah |
| 99. Why | Emph | Shah-sha |
| 100. And | Phing | Shah |
| 101. But | Emph | Shah |
| 102. If | Sh | Shah |
| 103. Yes | Em | Shah |
| 104. No | Shah | Shah |
| 105. Also | Pha | Shah |
| 106. A before | Pha-ten | Shah |
| 107. On a before | Pha-ten | Shah-sha |
| 108. To a before | Pha-ten | Shah-sha |
| 109. From a before | Pha-ten | Shah-sha |
| 110. Two before | Pha-ten | Shah-sha |
| 111. Fifteen | Pha-ten | Shah-sha |

¹ Many spellings are given in the text, but the first one given is the most common. The last one is the least common.

| English | Original (Russian or Polish) | Hebrew |
|----------------------|------------------------------|--------------|
| 107. Old father | Starý otets | Shen-av-gey. |
| 108. The father | Starý otets | Shen-av-gey. |
| 109. From father | Starý otets | Shen-av-gey. |
| 110. A daughter | Dochnitsa | Leit. |
| 111. Of a daughter | Dochnitsa | Leit-gey. |
| 112. The daughter | Dochnitsa | Leit-gey. |
| 113. From a daughter | Dochnitsa | Leit-gey. |
| 114. Two daughters | Dochnitsy | Leit-gey. |
| 115. Daughters | Dochnitsy | Leit-gey. |
| 116. Of daughters | Dochnitsy | Leit-gey. |
| 117. To daughters | Dochnitsy | Leit-gey. |
| 118. From daughters | Dochnitsy | Leit-gey. |
| 119. A good man | Doberý chlop | Shen-av-gey. |
| 120. Of a good man | Doberý chlop | Shen-av-gey. |
| 121. The good man | Doberý chlop | Shen-av-gey. |
| 122. From a good man | Doberý chlop | Shen-av-gey. |
| 123. Two good men | Doberý chlopy | Shen-av-gey. |
| 124. Good men | Doberý chlopy | Shen-av-gey. |
| 125. Of good men | Doberý chlopy | Shen-av-gey. |
| 126. To good men | Doberý chlopy | Shen-av-gey. |
| 127. From good men | Doberý chlopy | Shen-av-gey. |
| 128. A good woman | Doberá žena | Shen-av-gey. |
| 129. A bad boy | Doberý chlop | Shen-av-gey. |
| 130. Good woman | Doberá žena | Shen-av-gey. |
| 131. A bad girl | Doberá žena | Shen-av-gey. |
| 132. Good | Doberý | Shen-av-gey. |
| 133. Doberý | Doberý | Shen-av-gey. |

| English. | Optic Standard of Part. | Mean. |
|--------------------|-------------------------|------------|
| 134. Bent . . . | Side-flare Mode . . . | Just side. |
| 135. High . . . | Others . . . | Side. |
| 136. Higher . . . | Others . . . | Side side. |
| 137. Highest . . . | Others . . . | Just side. |
| 138. A lower . . . | Others . . . | Side. |
| 139. A lower . . . | Others . . . | Side. |
| 140. Lower . . . | Others . . . | Side side. |
| 141. Lower . . . | Others . . . | Side side. |
| 142. A full . . . | Others . . . | Just. |
| 143. A low . . . | Others . . . | Side. |
| 144. Side . . . | Others . . . | Side side. |
| 145. Side . . . | Others . . . | Side side. |
| 146. A side . . . | Others . . . | Side. |
| 147. A side . . . | Others . . . | Side. |
| 148. Side . . . | Others . . . | Side side. |
| 149. Side . . . | Others . . . | Side side. |
| 150. A low . . . | Others . . . | Side. |
| 151. A low . . . | Others . . . | Side. |
| 152. Side . . . | Others . . . | Side side. |
| 153. Side . . . | Others . . . | Side side. |
| 154. Side . . . | Others . . . | Side side. |
| 155. Side . . . | Others . . . | Side side. |
| 156. Side . . . | Others . . . | Side side. |
| 157. Side . . . | Others . . . | Side side. |
| 158. Side . . . | Others . . . | Side side. |
| 159. Side . . . | Others . . . | Side side. |
| 160. Side . . . | Others . . . | Side side. |

| English. | Original (Standard of Paris). | French. |
|----------------------------------|-------------------------------|-------------------|
| 101. They are . . . | Il sont (sont), with/with | Ils sont. |
| 102. I was . . . | J'étais . . . | J'étais. |
| 103. They were . . . | Ils étaient . . . | Ils étaient. |
| 104. He was . . . | Il était . . . | Il était. |
| 105. We were . . . | Avant/avant d'être . . . | Avant d'être. |
| 106. You were . . . | Vous étiez . . . | Vous étiez. |
| 107. They were . . . | Il étaient . . . | Il étaient. |
| 108. He . . . | Il . . . | Il . . . |
| 109. To be . . . | Être . . . | Être. |
| 110. Being . . . | Être . . . | Être. |
| 111. Having been . . . | Être . . . | Être. |
| 112. I may be . . . | J'ai pu être . . . | J'ai pu être. |
| 113. I shall be . . . | J'irai . . . | J'irai. |
| 114. I should be . . . | J'aurais pu être . . . | J'aurais pu être. |
| 115. I am . . . | Être . . . | Être. |
| 116. To have . . . | Avoir . . . | Avoir. |
| 117. Having . . . | Avoir . . . | Avoir. |
| 118. Having been . . . | Avoir . . . | Avoir. |
| 119. I have . . . | J'ai eu, eue . . . | J'ai eu(e). |
| 120. They have . . . | Ils ont . . . | Ils ont(e). |
| 121. He has . . . | Il a . . . | Il a(e). |
| 122. We have . . . | Avant/avant d'être . . . | Avant d'être. |
| 123. You have . . . | Vous avez . . . | Vous avez(e). |
| 124. They have . . . | Il ont . . . | Il ont(e). |
| 125. I had . . . (Past Tense) | J'avais . . . | J'avais. |
| 126. They had . . . (Past Tense) | Ils avaient . . . | Ils avaient. |
| 127. He had . . . (Past Tense) | Il avait . . . | Il avait. |

| English. | Latin (Standard of Paris). | Spanish. |
|-----------------------------------|----------------------------|---------------|
| 190. We lost (Past Tense) . . . | Amittimus militi | Perdi mos/ta. |
| 191. You lost (Past Tense) . . . | Perdidistis militi | Perdi mos/ta. |
| 192. They lost (Past Tense) . . . | Amiserunt militi | Elly mueron. |
| 193. I am losing . . . | Amittimus militi | Perdi mos/ta. |
| 194. I was losing . . . | Amittimus militi | Perdi mos/ta. |
| 195. I had been losing . . . | Amittimus militi | Perdi mos/ta. |
| 196. I may lose . . . | Amittimus militi | Perdi mos/ta. |
| 197. I shall lose . . . | Amittimus militi | Perdi mos/ta. |
| 198. There will be lost . . . | Amittimus militi | Perdi mos/ta. |
| 199. He will lose . . . | Amittimus militi | Perdi mos/ta. |
| 200. We start lost . . . | Amittimus militi | Perdi mos/ta. |
| 201. You will lose . . . | Amittimus militi | Perdi mos/ta. |
| 202. They will lose . . . | Amittimus militi | Perdi mos/ta. |
| 203. I should lose . . . | Amittimus militi | Perdi mos/ta. |
| 204. I am losing . . . | Amittimus militi | Perdi mos/ta. |
| 205. I was losing . . . | Amittimus militi | Perdi mos/ta. |
| 206. I shall be losing . . . | Amittimus militi | Perdi mos/ta. |
| 207. I go . . . | Amittimus militi | Perdi mos/ta. |
| 208. There goes . . . | Amittimus militi | Perdi mos/ta. |
| 209. He goes . . . | Amittimus militi | Perdi mos/ta. |
| 210. We go . . . | Amittimus militi | Perdi mos/ta. |
| 211. You go . . . | Amittimus militi | Perdi mos/ta. |
| 212. They go . . . | Amittimus militi | Perdi mos/ta. |
| 213. I meet . . . | Amittimus militi | Perdi mos/ta. |
| 214. They meet . . . | Amittimus militi | Perdi mos/ta. |
| 215. He went . . . | Amittimus militi | Perdi mos/ta. |
| 216. We went . . . | Amittimus militi | Perdi mos/ta. |

